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BAGHACHEJUK.

LETTER FROM MR. J. W. PARSONS, FEBRUARY 19, 1857.

THE intelligence from this station, it will be seen, continues to be of a most cheering character. "During the past month," Mr. Parsons says, "two persons have been added to the church. The congregations have been increasing, owing to the coming in from the mountains of a large number of colliers, many of whom are enlightened." Of this class, there are several hundred whose time is spent in the mountains except when the snow is on the ground. There are, besides, several hundreds who have no work in the winter, and of these "enough wish to listen to the truth to warrant a full congregation every day. To the extent of our preaching ability, we meet this demand for the truth by extra public services during the week." The faithful efforts of members of the church, the wide door which is opened for these efforts, and the great progress which the cause of truth is making, are clearly seen from the following statements of this brief letter.

Preaching in the Coffee-shops.

The members of the church have been active and faithful in improving the opportunities occurring daily, in the coffee-shops, of disseminating the light. In many of these shops, the Bible has become a fixture, as much so as a piece of

furniture. The brethren are welcomed warmly in all of them, and are expected to read and expound the Scriptures. From ten to thirty in each place, form the circle of listeners. The teacher of the school is much sought for, being a good reader and a ready talker. He says he is often called in when passing, and sometimes for two or three hours he keeps the attention of his hearers, who often entirely forget, meanwhile, their choobooks and coffee. He called recently at a shop where formerly Protestants were not admitted. There was no Bible there, and he had none with him. Those present would not believe that he was without a New Testament, until they had searched him. "What!" they said, "you a Protestant, and without the New Testament?" On another occasion he took with him his New Testament, and was welcomed. After talking awhile the coffee-jee said, "That's enough, this is not a church." The people replied, "We don't hear the gospel in the church, we wish it to go on." The coffee-shop is controlled by the wishes of those who frequent it, rather than by the proprietor; the coffee-jee is a public servant. Our brother proceeded. Soon the church board sounded; the coffee-jee called the attention of the hearers to the fact, but

in vain. They said, "This is our vartabed, this is our church, this is the gospel." There are many of the brethren thus employed daily, during the intervals of labor. The blacksmiths finish their day's work before noon, and thus have several hours daily for self-improvement and their labors of love. Many of our brethren are blacksmiths.

The Past and the Present.

These brethren say, in comparing the present with the last winter, that there is a great difference. There is less excitement, but more thought and feeling. There are now no loud discussions, but a serious examination of the truth. There is a hungering for the word.

It is so, and to a remarkable extent God has provided warm-hearted Christian brethren, who delight in the work of dispensing the Word to those who are hungering for it. These simple-minded believers take it for granted that there is a demand for the Word of Life wherever they go, and so they go every where preaching the gospel.

In traveling, I have heard it remarked that the Protestants of this place are the worst of all, that they disregard all rules of politeness, and talk in coffee-shops as if they were in the church. Those of the capital, and Nicomedia and Adabazar, are said to be more civil. The brethren usually reply to the complainers, "Brethren, what shall we do? Without faith in Christ, men will perish forever."

Superstitions rejected—A Confession.

The patron saint of this place is St. James. On his day the old church is crowded. This year it was not crowded. The vartabed took occasion to say, for the encouragement of the weak and desponding, that Saint James had a special regard for the place and a good stock of merit to be used in its behalf. Upon this sixty persons arose and left in a body, creating a great sensation.

The idea is no longer abroad, that

Protestantism is irreligion and infidelity, but, on the contrary, that it is the true religion, pleasing to God. An illustration of this fact is the case of a woman, who, during a severe illness, made a vow that if she recovered she would attend the Protestant chapel. She got well, and for some months she has been one of the regular hearers of the word.

Females constitute about one-third of the usual congregations. In their behalf, in a remarkable manner, the grace of God has proved stronger than the power of the priests and superstition. One after another, they have dropped away from the confessional and become regular attendants at the chapel. The mother of one of the now Protestant families, when called to confess, went and confessed that she had sinned in various ways, and was by nature a lost sinner. But that which lay heaviest on her heart was, that she had looked to her fastings and confessions, and the sacrifices of the sacrament, and the absolutions of the priest, instead of Christ, the only and all-sufficient Savior. At this the priest cast her from him as a viper.

At the close of his letter Mr. Parsons says, "The church in Adabazar is enjoying a season of excitement which they hope may prove to be a season of refreshing from above." The attendance at the chapel in Nicomedia is increasing under the labors of Baron Serope, a licensed preacher.

SIVAS.

LETTER FROM DR. JEWETT, DECEMBER
18, 1856.

THE first subject to which Dr. Jewett refers in this letter is one of deep interest, not only to himself, but to the several missionary families at Sivas, Arabkir, Tocat, and Cesarea. It is, the great importance of having at least one more missionary physician in that region. At all the stations mentioned, the missionaries now look to him for medical attendance. Yet the distance from Sivas to Tocat is eighteen hours, about fifty-four miles; to Cesarea, thirty hours; and to Arabkir, thirty-six hours. Within the past few months, he writes, "I have been once to Arabkir, twice to Cesarea, and three times to Tocat. Since the tenth of

July, I have traveled eleven hundred miles; and that not leisurely in a carriage, over a good road, but on horseback, and generally at 'post rate.' Several times I have made the journey between Tocat and Sivas in a single day, a distance of fifty or sixty miles over a mountainous road. While I was in Cesarea, a special messenger arrived, bringing a letter from Tocat announcing Mr. Van Lenep's dangerous illness, and urging me to go there as soon as possible. The next morning I mounted my horse, and after four days' hard riding I was able to reach Tocat. I arrived there nine days after Mr. Van Lenep was taken ill, and not until the crisis of his disease had nearly or quite passed." Under such circumstances, he may well urge, as he does, "the necessities of these eight mission families;" the wants of the missionary work at his own station, where he "sees a great amount of direct missionary labor" which he earnestly wishes to perform; his duties to his own family, who may be, as they have been, urgently needing his medical attendance when he is far away; and regard for his health, which is in danger of seriously suffering from such continued labor and exposure, as reasons why another physician should be sent. Who will go?

The Work at other Stations.—Arabkir.

Having been thus called to visit different portions of the missionary field, Dr. Jewett has had much opportunity to observe the good work which is going forward; and the statements which he makes respecting the different stations will be read with the more interest, as coming from one not connected with these stations. He writes:

Since the first of September last, it has been my precious privilege to be a personal observer of the progress which the work of God has made, and is still making, in Arabkir, Divrik, Tocat, and Cesarea; and to become acquainted with the missionary brethren and native assistants laboring at these several stations. Arabkir and Divrik I had not visited before, and it gave me great pleasure to behold the work of the Lord in those places.

Arabkir is well known to the readers of the Herald, as one of the most interesting and flourishing stations in this mission. A great work seems to be in progress in that city; and also in its nu-

merous surrounding towns and villages. At least twenty preachers, teachers and colporters are at work under the direction of that station. The missionaries resident there, Messrs. Richardson and Pollard, have a great and responsible work to perform, in directing and overseeing the numerous native laborers connected with the work in the city and its large out-stations. Toward Erzengen and Egin on the north, Keban Maden and Malatia on the south, and Divrik on the west, their attention must be constantly directed. Their native preachers and teachers, and native churches, all require constant oversight and direction.

Many of the Armenians of Arabkir and its villages are merchants, who spend months in Erzroom and Aleppo, engaged in trade, and then return to their native city or village. Many who have thus gone to those cities, have come back enlightened men, Protestants. Thus the missionaries who have been sowing the good seed in Erzroom and Aleppo, though they may not have seen it spring up in the place where it has been sown, may yet have the blessed assurance that the seed has not been lost, but that it has sprung up, and is bearing good fruit in another portion of the Master's vineyard. The same is true in Sivas. Here also the light came first from Erzroom. What an encouragement do these facts afford, to cast our bread upon the waters, assured that it will be found again, even though it be after many days, and in a distant place.

Divrik and Villages around.

Divrik (an out-station) is twelve hours, that is about thirty-six miles, nearly west of Arabkir. I was able to make but a brief stop in the city. I saw, however, sufficient to assure me that the good hand of the Lord has been, and still is, at work there, and was much gratified with all I saw. The spirit of humility, of intelligence and devotion to his work, manifested by the native preacher, was especially gratifying. The evidence of

brotherly love among the members of the church and community, was very marked and pleasing. I was informed that the wives and families, as well as the husbands, in Divrik, are Protestants. At many of the stations this is not so. The women, ordinarily, are much more ignorant and degraded than the men, and consequently are much more under the influence of the priesthood, and much more opposed to the reception of the truth. In calling upon the Turkish governor of the city, and the Judge, I was pleased to find that they manifested much friendly interest in the Protestants.

Returning from Divrik, I stopped for an hour in the middle of the day, at a small village among the mountains. While seated, taking some refreshment, a villager came in and extended his hand toward me with words of welcome. I was not a little surprised to find one in that secluded village ready to give so cordial a greeting to an entire stranger. Soon, another man came in, and repeated the same kind salutation. They said, "We are brothers, and are Protestants." They gave me a pressing invitation to call at their house, which I accepted, and there had a very pleasant talk with these two rude mountaineers, their aged mother, and the wife of one of them, upon things pertaining to the kingdom. They all seemed very glad to see and converse with me; and when we parted, they expressed many kind wishes, and sent many Christian salaams to the brethren in Sivas. One of these villagers is a member of the Divrik church. They have suffered persecution for the truth's sake, but have remained firm, and assured me that they preached the gospel to their friends and neighbors as they had opportunity.

At another mountain village, where I spent the night, I found two men from Divrik, trading in the village. One of these was quite an old man, the father of the Protestant preacher in Divrik. He seemed to feel very badly that his son

had left the old church, in whose doctrines and ceremonies he appeared to retain the fullest confidence. "How long is it since this new Protestant religion was got up? Where are your churches? You have no churches as we Armenians have. How can you worship God without a church?" This is a specimen of the poor old man's talk. The other was an intelligent-looking, serious-minded young man, not an open Protestant, but a reader of the gospel, and very friendly to the truth. He said that he was one of about a dozen young men of Divrik, who were accustomed, on the Sabbath, to resort to a shady nook by the river side, there to read the gospel, and discuss together the truths of God's word. These young men, he said, were not quite ready to come out and be known as Protestants, but were earnestly searching the Scriptures in order to learn the way of God more perfectly.

Tocat.

At Tocat, Dr. Jewett "was pleased to notice that there had been a slight increase in the attendance upon Sabbath worship since last spring." He was told, however, by one of the helpers, that in the city generally, the same indifference to the reception of the truth, and disinclination to engage in religious discussion, which has been apparent there for a considerable period, still exists. Said the helper, "Tocat was neglected too long. It should have had a missionary sooner."

The Tocat seminary for young men, Dr. Jewett says, "continues to flourish finely, and most of the pupils give promise of much usefulness in the future."

Cesarea and its Women.

The statements which follow, respecting the woman of Cesarea as contrasted with the women of other places in Turkey, are interesting and important, as they are very suggestive.

At Cesarea I spent a number of days, and was exceedingly gratified to notice the marked progress which the work of God in that city has made, since my visit there two years ago this month. At ne-

other station have I seen so much evidence of spiritual life and activity among those who are called Protestants, and especially among the members of the church. Indeed, the Christian population generally of that city are characteristically "wide awake." Its merchants, it is said, are so sharp, that even the Jews cannot contrive to live in the city. Certain it is, that there are no Jews resident there. So, when the people become Protestants, they are eminently working men and working women. Yes, there are working Christian women and girls in Cesarea. This is a very remarkable fact, and one replete with interest. On the Sabbath, I noticed that the women's room contained a larger number of auditors than were seated in the men's room.

Here a very important question is suggested, viz: Why is it that the Cesarea women equal or excel the men in their readiness to receive the truth and labor for its advancement, while the reverse of this is almost universally true at the other stations? The reason, as it seems to me, is found in the fact that the Cesarea women are in advance of those in any other city in the interior of Turkey, in point of natural intelligence and mental cultivation. Many of them know at least how to read; and this is an accomplishment possessed by few, comparatively, of the women of this country. In most places here, it is considered useless, and in some places a disgrace, for a girl to learn to read. The people say, "What profit is there in it? The girls cannot become priests and teachers. If they learn to read, they will not take so much interest in domestic affairs. They will not make so good house-servants as now." This is the view ordinarily taken of this matter.

Woman's Degradation.

In this country, woman is the servant, if not the real slave of man. She is never treated as his companion and equal. She is not taught, or even al-

lowed to think and act for herself. When a child, her parents think and act for her; and as soon as she is twelve or fourteen years old, her parents give her away, virtually sell her, in marriage, to a man she may have never seen. As soon as she is married, she is made to feel at once that she is the slave of her husband. In many cases, she is soon beaten by him, that she may learn her true position. Often she is not permitted to speak aloud in the presence of her husband, or of her father and mother-in-law, for many months after her marriage, and sometimes not for years.

I have heard the following reason assigned for imposing this silence upon the bride. Ordinarily the sons, when they marry, bring their wives to their father's house. Sometimes there will be several sons with their wives residing in the same house, and living in common with the sons' parents. The mother-in-law often abuses these young women, and they also have frequent quarrels among themselves. Now it is said, if these young women were allowed the free use of their tongues, there would be no living in the house with them, such would be the noise and confusion. I speak of this merely to show the servitude and social degradation of the women of this land.

The moral and spiritual condition of woman here is still more deplorable than her social position, degraded as that is. It has been said, that "ignorance is the mother of devotion." More true is it, that it is the mother of superstition. Hence we find that the superstition of the women of this country is in direct proportion to their ignorance. The priests control them at their will. When the gospel is presented to the people, the women are not only not ready to receive it themselves, but oftentimes, with tears and entreaties, try to dissuade their husbands from embracing it. In some places the women seem thus to be the chief obstacle in the way of the reception and progress of the truth.

In view of facts thus alluded to, as to the general condition of the female sex in Turkey, Dr. Jewett proceeds to ask, "Cannot, ought not, something to be done, more than is now doing, to remove this most serious and soul-destroying evil? something to educate the women, or at least the girls, and thus elevate them from their present degradation, and place them in their proper position in society," and to urge the importance of female schools in the interior.

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**LETTER FROM MR. BENJAMIN PARSONS,**  
**JANUARY 6, 1857.**

*General Statements.*

ALLUDING to the fact that nearly a year has elapsed since he had "communicated any intelligence concerning the work of the Lord at Sivas," Mr. Parsons gives as a reason for this, "the difficulty of securing a sufficiency of precious moments of time for such a purpose." "My apology, therefore, is, not that there was nothing to communicate, but that I lacked opportunity." He refers, with gratitude, to the generally good health of the mission families and of their people, and the general prosperity of their work at Sivas. The church had been diminished by the dismission of two to other churches and the exclusion of two; and increased by the addition of three by letter and one by profession, a young man who has gone to the Bebek seminary. Others are wishing to be received. "Our civil community has been increased by the addition of seven men, and thus new avenues are opened through which to bring the principles of Christianity to bear upon many who, otherwise, would probably have remained in the darkness of ignorance, superstition and prejudice. One of these is a man of intelligence, wealth, and much influence." From this man's testimony, he writes, "and more especially from the testimony of those who have not yet declared themselves Protestants, we have abundant evidence that the number is by no means small of those who, in this city alone, have known and felt, that the truth is with us, and not in their church or their bishops and priests; and who are even entertaining the hope that our cause will soon become so popular as to lead them to deem it safe to join us! They say, 'when you become strong in numbers, and have many rich men among you, then we too will declare ourselves Protestants.'" The average attendance upon public worship on the Sabbath, for the year ending December 31, was forty-six; sixteen more than the average for

1855. "We have repeatedly been favored with the presence of Turks and Kuzzel-bash, who paid most respectful attention to the preaching, and seemed to be interested in what they heard. For several Sabbaths in succession, from two to five Kuzzel-bash were present at both services."

Having made such general statements respecting the condition of the work at Sivas, Mr. Parsons relates various encouraging incidents, some of which will be published in the *Journal of Missions*, others are given here.

*Waning Influence of Bishops.*

I was informed recently, that the bishop who sits at the monastery just outside the city, has been accustomed to make a feast annually, and to invite, and in some cases coerce his people to attend, giving them to understand that they are expected to leave with him, in the shape of money, more than a full equivalent for their dinner. It appears, that many of his people, the past year, utterly refused to appear at the Vank for the purpose for which he invited them; whereupon he became exceedingly angry, made complaint to the Pasha, and through him threatened to imprison those who refused to come! So says a current report. I have not heard, however, that any have as yet, for this cause, found their way into prison; but I do hear, almost daily, things that show that the bishop's authority over the people is not now what it was but a few years ago.

*Controversy about Pictures.*

At the present time, a virulent controversy is in progress between this bishop and several of the priests who officiate at the largest Armenian church in the city. It appears that these priests, one of whom is a near neighbor to us, are enlightened to such an extent as not only to feel that pictures of the Virgin are not to be worshiped, but also to protest publicly against their use in the church. These priests read, and are quite well acquainted with the gospel; and are using their influence towards effecting the removal of the pictures,

and the substitution of purer worship. The bishop, however, loving darkness rather than light, maintains that the pictures must be used as aforetime, and, of course, vents his displeasure against the evangelical priests as he has opportunity. Priest Capriel, (our neighbor,) is most obnoxious to the bishop's wrath, probably because he is most enlightened, and most active in efforts for the reformation of their church worship. Indeed, he is stigmatized as "Protestant," &c. It appears that the priests who are at enmity with the bishop, are laboring to make converts to their own mode of thinking and acting, with the hope that ere long a number sufficient to furnish them a comfortable support, will be induced to become their adherents; and their labors are by no means without success. Indeed, one of the members of the new party, not deeming it wrong to "do evil that good may come," suggested that a small quantity of acid be applied to the pictures, with a view to their destruction! The man who made this suggestion is still connected with the Armenian church, but often attends worship in our chapel.

A few weeks since, our preacher, Baron Yeghia, went to the church and remained some time, a silent witness of the idolatrous worship of the pictures; but, constrained by the love of Christ, he at last began to preach the gospel, and was at once surrounded by attentive hearers. The movement towards the preacher soon attracted the notice and excited the anger of the supercilious bishop, but all to no purpose. The young man continued preaching the truth, and the priests above alluded to rallied around him, and began to maintain the truth of the sentiments he had just advanced. During the "no small stir" thus occasioned, Baron Yeghia withdrew from the church, and the priests kept up the discussion on their own responsibility.

#### *Eclecticism.*

It is reported that a party, composed

of those who are fully persuaded that their church system and public worship are very corrupt, but not "*totally depraved*," are now strenuously at work in building up a new system, (a sort of Eclectic,) out of what they are pleased to denominate the good things yet to be found in the old church system. What success attends their efforts does not yet appear. I fear, however, that "the bottles will burst—the rent be made worse." Whereunto all these things will grow, it is not possible at present to divine. It is very evident, however, that the leaven of the gospel is at work among the masses in this city; and that in answer to earnest, importunate prayer, and assiduous, well-directed labor, many of those who are now, so to speak, feeling after the truth as it is in Jesus, will yet find the pearl of great price, and become themselves, through divine grace, stars in the diadem of our ever-blessed Redeemer.

#### *Relics Rejected.*

Within a few weeks past an itinerant priest, carrying with him, as most precious relics, the bones of some saint, whom the people had never heard of, and for whose saintly character, consequently, they could not vouch, came to the principal church of the Armenians, and summoned the populace to come and see the wonderful things. He commenced the process of removing the triple bandages that enclosed the so-called sacred bones, (which, by the way, had never been broken,) and was proceeding slowly and solemnly in his ludicrous undertaking, when, lo! some of the people coolly but decidedly informed him that they had no need of any such relics; that they had been deceived for a sufficiently long time, and with ample frequency, in the very manner in which he was now attempting to deceive them; and that he might pack up the bones and depart! They said moreover: "If there were evidence of your being poor, and in need of assistance, we would, on your asking,

have given you some money ; but as for these bones, we have need of them no longer." This has occurred quite recently, in the largest church in the city, and but a few hundred rods from the Protestant chapel. Verily the bones of the saints will be obliged to run away even from the Armenian churches, ere long ; and the pictures, and crosses, and candles, and other articles hitherto used in an idolatrous manner, be made to follow in their track. The Lord hasten it in his time !

*The Bookseller—Street Preaching.*

Our good deacon, who acts as physician's assistant and as our bookseller, is doing a good work. At the shop where our books and medicines are sold, he has daily discussions with the Armenians, and is not a little encouraged by what his eyes see and his ears hear of the progress of evangelical doctrines. He says, one or two good men could find enough to do in the market places, in the way of preaching Christ crucified. The passers-by, almost without exception, are ready to listen attentively, and at almost any hour, to one who holds forth the doctrines of evangelical religion. It is questionable whether such a one is any more liable to interruption or insult than is one who attempts what is termed "street preaching," on Boston common. We feel deeply our need of laborers, but, alas, can find none. "The harvest truly is plenteous, but the laborers are few."

Many books, mostly Bibles and Testaments, in Turkish, Armeno-Turkish, Greco-Turkish, Greek, and Armenian, have been disposed of during the past year.

*The Kuzzel-bash—Help Wanted.*

At the close of his letter, Mr. Parsons makes the following important and cheering statements respecting the Kuzzel-bash, a people whose peculiarities, and whose interesting state of mind in relation to the truth, have been many times referred to by different missionaries; and then again, in a few moving words, calls for help.

In September last, five of this people attended our worship on the Sabbath, and the next day called upon me. They declared themselves Protestants ; said that on account of their giving up their idolatrous customs and adopting a new religion, they were then suffering persecution ; that they had been imprisoned by the governor of their village, who is a Turk, and is influenced thus to persecute them by their idolatrous Koordish connections ; that they received the gospel some months ago, and were persuaded that therein alone could true religion be found, &c. From that time onward, some of them were present at almost every Sabbath service. One of them, a young man, bought a copy of the New Testament in Turkish, took it to his native village, and was again violently persecuted. His Testament was taken from him, he was cast into prison, and then, by force, was enrolled among the soldiery, who had been sent to fight against the rebellious mountain Koords ; and, at last accounts, after having suffered all manner of cruel treatment from the cavasses and others, was sent on foot, with chains about his neck, to Stamboul. But all this he endured without once yielding up, or refusing to avow his faith in the gospel ! Those who came frequently to our houses, solicited, most importunately, that we would send them a preacher and teacher. They expressed a willingness to suffer still for their newly adopted faith—to "suffer even unto death," rather than deny Him who alone is able to save. They say that the number of these new converts is not far from thirty houses—or about one hundred souls. When they last visited us, they said they had been driven from their homes, and were living where they best could, among their kindred and friends. We promised them that we would make strenuous efforts to secure the services of a preacher for them.

It was most painful to be compelled to send them away without a guide, with-

out a companion and friend who might teach them the way of God more perfectly, and point out to them the straight and narrow path that leadeth unto life eternal. And it is more painful still, that up to the present time we have been utterly unable to find a man ready to go among them. Again I am constrained to say, "The harvest truly is plenteous, but the laborers are few." "Come over and help us!" This cry comes to our ears with a freshness, a heart-rending earnestness, which, I fear, is not heard in America as it should be heard. If there is anything, this side eternity, adapted to move the human soul, it is the cry of those who, anxiously, tearfully, mournfully say, "Come and help us, or we die!" \* \* It is a blessed, a holy, a heart-satisfying work. Angels would gladly engage in it. Who, then, of the young men of America, dare say—God does not require, does not permit me to engage in it?

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ARABKIR.

**LETTER FROM MR. POLLARD, JANUARY
14, 1857.**

Visit to Keban Maden.

MESSRS. Pollard and Richardson, accompanied by their helper, Baron Krikor, had recently visited Keban Maden, on the banks of the Euphrates, and were greatly cheered by "the encouragement which the Lord has given to his people in that city." Mr. Pollard writes:

We were very cordially received by our native helper, Baron Bedros, and the family. He and his wife reside with his father, Baron Abgar, who is also a Protestant and a member of the church, and has a family of three children besides Baron Bedros. His wife and his son's wife united with the church on the following Sabbath, so that it may now well be called a very pleasant and Christian family. In the evening, a number of the brethren and Protestants came in, and we enjoyed a pleasant season for conversation, which was closed with reading the

Scriptures and prayer, and meetings were appointed for Saturday and the Sabbath.

On Saturday, Mr. Richardson preached in the morning, to a congregation of about thirty-five. Services were held again at the chapel in the afternoon, conducted by Baron Krikor; and in the evening, a meeting was appointed at the room occupied by the missionaries, which was filled.

Candidates for Church Membership.

On making inquiry, at this evening meeting, it was found that two men and four women wished to be received to the church. The following account is given of their examination:

The men were examined, and we were surprised and pleased at the satisfactory answers which were given by them. One of these men is Baron Hohannes, a goldsmith, who has a son in the seminary at Bebek. The other was Baron Marderos, a coal dealer. He has since been called to suffer persecution, the immediate cause of which was, perhaps, this act of his in publicly professing Christ before men.

Besides the wives of Baron Abgar and his son, there were two other women, both whose husbands had previously joined the church. One of these was so deaf, that it was impossible to examine her in conversation. With regard to the others, we were much pleased to witness the intelligence and knowledge of the Scriptures, which their examination displayed. Sometimes answers to questions were given in the very language of Scripture, the most appropriate. Their examination did great credit, we thought, to the ability and fidelity of our native helper in instructing his people. It was conducted by Mr. Richardson, while questions were occasionally proposed by others present. The fourth woman, the one afflicted with deafness, had the testimony of all to her consistent and Christian character, and Baron Bedros, who was well acquainted with her, seemed to feel that she was as worthy as the others to be received; and what were we, that we could withstand this best of evidence, the testimony of those who knew her

daily life and conduct? The examination being over, the members of the church, four men and one woman, were requested to remain, and it was decided that these six individuals should be admitted to the church on the following day. We were surprised then to hear, that Baron Hohannes did not desire to join at this time. On inquiring the reason, we found that he feared he was not worthy, that he might not be a renewed man. He was called in, and we had further conversation with him, from which we could not infer that he made up his mind to come forward at this time, although he had a desire to join the people of God. The confession of faith and covenant were read, and the meeting was closed with prayer.

Their Admission.

On the next day, the Sabbath, the missionaries were called, after the morning service at the chapel, to attend the funeral of a Protestant child. In the afternoon, they again met the people at the chapel.

After the usual services, and a sermon from Mr. Richardson on the subject of the Lord's supper, the six individuals who were examined on the previous evening, arose in their places, listened to the reading of the confession of faith and the covenant, and were admitted to the church in a manner similar to that which is observed in America on such occasions. Baron Hohannes, who hesitated on the previous evening to come forward, on account of his unworthiness, not only came with the others, but brought his child also for baptism. His wife, who is not a Protestant, and is said to oppose him in these things, was also present. Another young child, Baron Abgar's, was also brought forward for baptism, and then the sacrament of the Lord's supper was administered to this little church of eleven, six men and five women; an interesting band of disciples, who were seated together on one side of the room. The congregation, who filled the room almost to overflowing, remained

quite attentive and interested. We hope that many of them will not be found on the left side, but among the sheep of his flock, when the great Shepherd comes to divide the sheep from the goats. Some Armenians were there, who have not been accustomed to attend, and we trust it may have been a profitable occasion to many. We certainly felt, that it was good to be there.

Another meeting was held in our room in the evening, when even more were present than on the previous evening. It was a very interesting occasion, and we were especially interested in three quite intelligent looking young men, who are not yet Protestants, but who seem to be in an inquiring state of mind. After the meeting, in conversation, they proposed several questions respecting difficulties in their own minds, as to the difference between their religion and that of the Protestants, which our brethren seemed to answer very readily. Some of the brethren said that these men were half Protestants. May they soon be brought to a full knowledge of the truth as it is in Jesus Christ our Lord.

Syria Mission.

STATION REPORTS.

SOME report of the Abeih station, for the year 1856, was given in the Herald for April. From all the other stations of this mission reports have been received, abstracts of which will be now presented.

Berat.

The year at this station, it is said, was not marked by many events which call for special record; but "a most painful circumstance was the continued ill health of Mr. Smith, who was obliged to leave Syria early in the summer, to try the effect of a cooler climate." The experiment was not attended with such advantages as had been hoped for, and "with the exception of a few weeks at the beginning of the year, his invaluable labors in the translation and publishing of the Scriptures were entirely suspended. That great work remains in nearly the same state as at the close of the last year." "The departments of

preaching, and general missionary labor, also suffered greatly from the illness of Mr. Smith. His voice has not been heard from the pulpit, and but little in the Bible class, nor has he had strength to receive many visits. We have been chiefly aided by his counsels and his prayers."

The various public and pastoral labors of the station thus devolved entirely upon the junior missionary, but they were carried on much as heretofore, without interruption. During the summer months, the same services were maintained as during the winter, "and there was much encouragement to do this in the comparatively full attendance at all times. The average congregation on the Sabbath has not exceeded fifty." "The Bible class and Sabbath school have been continued with interest, though with a small number in attendance."

The state of the church, it is said, has been "for the most part satisfactory, so far as harmony and good feeling are concerned." Two persons, both females, were admitted by profession, and several others were on the eve of being admitted at the close of the year. None of the members had been removed, by death or otherwise.

Schools—Printing.

In the schools, some progress has been made during the year towards a state of greater efficiency. The pressure for admission to the girls' school was so great, that we procured the services of a second teacher, and enlarged the school to more than fifty scholars near the close of the year. The boys in the two schools have numbered about sixty, and those of the higher school have made good progress in arithmetic, geography, and grammar, as well as in Scripture knowledge. The plan of holding public examinations semi-annually has been tried, and thus far with very manifest benefit to pupils and teachers as well as parents. We may mention, as connected with our station for the present, the female seminary, which has been re-opened under the sole superintendence of Miss Cheney. A promising class of eight girls, mostly from Protestant families, has been received. The arrangements of the institution are such as promise to give great satisfaction; and, with the

blessing of God, we can have no reason to doubt that it will resume its former high position of efficiency and usefulness, and exert a mighty influence in moulding the character and destiny of the still benighted females of this land.

The number of pages printed during the year was 1,449,230, of which 192,000 were pages of Scripture. Three thousand eight hundred and twenty-three volumes were bound, and seven thousand nine hundred and eighteen copies of volumes and tracts have been issued from the depository to various missionary stations, besides those distributed at and around Beirut.

Homs.

At the beginning of the year, Mr. and Mrs. Wilson were alone at Homs. About the first of May, they were joined by Mr. and Mrs. Aiken, but within a few weeks Mrs. Aiken was called away from earthly labors, and the connection of Mr. Aiken with the station soon virtually ceased. Mr. Wilson has also been constrained, by the illness of his wife, to leave the place for a time, so that, from about the first of August, Homs has been left without a resident missionary. Of course but little of what was designed has been accomplished there, and for the surrounding district, of which that place is the centre of trade and influence. While Mr. Wilson was there, a preaching exercise and a Bible class were kept up on the Sabbath, but the number attending was small. A school was established in February, "which, though feeble in its beginnings, gradually increased till the number of children reached thirty-nine, when, owing to a fierce opposition from the Greek Bishop, it was reduced to ten or twelve." Yet the attempt to break up the school has signally failed. The first pupils were mostly Syrians. These were soon forced to leave by their Bishop, and since that time the majority have been from among the Greeks—a few only coming from the papal Greeks. "The school is not what it should be, not indeed what it would be under a thorough supervision, yet it is an entering wedge, and we feel thankful that amid the untoward events of the year it has been permitted to exist in the face of so much and so bitter opposition. The teacher has been twice in prison, he has been threatened, and tempted with the offer of higher wages, but the result is that the school is rising in favor. The Greek Bishop is shamed before his own people, and his curses are losing much of their power over the people of his charge."

Mr. Wilson still considers the station an important one; "one which should be fully manned and vigorously worked."

Deir el Komr.

This station, occupied by Mr. Bird, was established in the latter part of the year 1855, and is, consequently, still in its infancy. The missionary says: "Our residence here has not been without clouds and sunshine, the usual lot on missionary ground," but "we cannot be too grateful for the uniform good health we have enjoyed, while other stations have been sorely stricken."

Sabbath Services.

The Sabbath services have been regularly maintained from the first, three Sabbaths only excepted, when I was necessarily absent from my post. There is a Bible class in the morning, and preaching in the afternoon. The audiences are quite variable, but the average number of adults present, (including children capable of understanding,) has been about twenty-five. There is not, as yet, much to encourage us in this department. We cast our bread upon the waters, hoping to find it after many days. The congregation has decreased for the past six months, and those who now attend are almost entirely persons in some way employed by us, or pupils from our schools, with their parents and friends. Were it not for the schools, we should have scarcely any present. Those who came from curiosity are curious no longer, and respectable men of the higher classes, who at first came to show us their good will, and to give countenance to our cause, have not found this a sufficient motive to allure them, for any length of time, from the pleasures of visiting, from card-playing, and from the coffee-house. If they attend regularly on the means of grace, they must excuse themselves from Sabbath guests, must incur the charge of incivility and Protestantism, and must suffer various kinds of persecution. May the time not be far distant when many of them will 'rejoice to be counted worthy to suffer shame for his name.' We see much of the people

here, and try to preach by conversation to those whom we cannot reach on the Sabbath.

Schools.

The schools have been our most prosperous department of labor. A year ago, we had but one in the whole district, containing not twenty scholars. Now there are seven schools, with more than two hundred pupils. In this place, we have opened a girls' school, and enlarged that for the boys. Four teachers are employed, and the daily attendance is between eighty and ninety. The boys' schools, when a fair proportion are present, contain from forty to forty-five pupils. Of these, only about fifteen belong to the "high school," yet they give a reputation to our teaching in Deir el Komr. They study grammar, arithmetic, geography, English, and the Scriptures. In Scripture studies, the forward class have gone through the Pentateuch and the Gospel of Matthew. They have also committed much of a general character from the "Guide to the Study of the Bible." They have been required to enumerate all the miracles and parables of Christ, which are on record, and also the most important events of his life. Besides this, they have committed the subjects treated of in the Gospel of Matthew, chapter by chapter, from the beginning to the end of the book.

In the month of October, we had a general examination of the male department of the Deir el Komr schools. One of our friends, knowing that we had no suitable place for such an occasion, very kindly offered us the use of his spacious covered court, which will accommodate several hundred. Though the day was a very rainy one, we had an attendance of one hundred and fifty spectators, and among them the Turkish governor. The exercises passed off well, and gave the best of satisfaction.

It may be well to state, that our male department flourishes in spite of rival schools, and the displeasure of the clergy.

The Maronites have a high school, recently made *free*, in which grammar and French are taught by an excellent master, the brother of the bishop elect of the diocese, and yet we continue to prosper. In the female department we commenced with a dozen pupils, less than a year ago. Before the lapse of six months, we had an attendance of over fifty, and needed the services of a second teacher. This school is one of our sunniest spots. For a while, there was a rival school kept up by the Greek Catholics, but ours at length made way with it as Moses' rod did with those of the Egyptian magicians. Many of the pupils are far from being little girls, not a few being considered already marriageable and having reached the stature of full-grown women. They attend, though, at their age, it is by many considered contrary to the (oriental) rules of propriety.

Mr. Bird mentions several other points of much interest connected with this school and then adds:

When we came here, I do not know that six females could be found in the nominal Christian population who could read. Now, half the pupils in our girls' school can read their Bibles. Geography and arithmetic were, to the sex, like the hieroglyphics of Egypt. Now, the school girls, though mere beginners, are a wonder to their generation. And the progress of the pupils appears still more commendable, when it is considered, that the afternoon is devoted to the use of the needle, and only half a day to study.

Schools under the direction of the station are in operation in several other places, "of the usual character of the mountain schools." One recently commenced has more than sixty pupils.

Encouraging Changes.

As to the prospects for the future of the missionary work at and around Deir el Komr, Mr. Bird presents, it will be seen, a very cheering view, drawing a striking contrast between the present and the past.

To the inquiry, "Watchman, what of the night?" I may truly reply, "It is dark, very dark." But if the morning has not yet begun perceptibly to dawn, we may rejoice in the fact, that it is approaching. Many of the offspring of bigotry and superstition, as spiritual wild beasts, beginning to retire to their lairs and dens, indicate the coming of the Sun of Righteousness.

Some fifteen years ago, the missionary could hardly purchase here the necessities of life; (none had leave to buy and sell, "save those who had the mark of the Beast!") and when he left, he was followed by stones and execrations. Now, he is welcomed and honored. Then, fear kept even his friends from venturing to visit him; now, priests and even a bishop are ashamed not to return his calls. Then, the Protestant sect could not be vilified enough; now, it is spoken of with favor in public and in high places.

The old Emir Bshir, the former persecutor and terror of Protestants, has passed away, and his decaying and dilapidated palace is used as barracks for Turkish soldiery! His prime minister, adviser, or secretary, who did much injury to the cause of evangelical religion, and whose mansion was, as it were, the strong hold of the enemy, is no more. What remains of this Ahithophel's house is the abode of the missionary, and furnishes apartments for "scriptural" schools, and a Protestant chapel. His sons-in-law were leaders in the movement which brought us to Deir el Komr, and are among our firmest friends. His grandchildren learn the folly of Popery by the instruction in our schools.

Time was, when every one trembled at the anathema of the clergy. Now, the latter dare not show their impotence by pronouncing it. Some of the people would be glad to be thus dissevered from a church and ceremonies which they abominate, for they would thus not only gain their end, but retain the sympathies

of many who would be otherwise arrayed against them. Those who send their children to our schools have been refused admission to the confessional and the eucharist. The Maronite bishop, however, has at length yielded the point, and tries to win rather than force. Their high school, he has made free of charge, and has promised to open also a girls' school. In the Greek Catholic communion, on the other hand, the men, and some of the women, remain "suspended;" yet they are of good courage, some glad of so excellent an excuse to get rid of the confessional, and others incensed at the glaring injustice that would admit the drunkard and the notoriously vicious, but exclude the respectable and the moral. We have here the anomaly of those being thrust out of the pale of the church, who are still its very pillars, its substantial supporters, whose names are known, and whose influence is felt, throughout the region.

There is certainly progress, and we have reason to thank God and take courage. Still, we long to see a work more purely spiritual. Light is being diffused, but there is not the corresponding religious interest. The truth is viewed by many as a beautiful theory, the heart remaining a flint. We are called to regret the fact, that some of the best minds in the place are tinged with skepticism. Thus we have, here, a foe even more formidable than the doctrines of the Romish church. Happily, the most influential are, notwithstanding, our firm friends and supporters, and are in favor of good education and good morals. It may be, that they will not only assist us in overthrowing superstition, but in building up the truth.

Out-station—Help Wanted.

At Ain Zhalty, Mr. Bird says, the good work goes on slowly but surely.

"We now have there five church members. Every evening there is social prayer and a sort of Bible class, at which most of the community (Protestant) are

present. There have been regular Sabbath services under the charge of our native helper, Khalil. The audience has been on the increase, and is now not only larger than that in Deir el Komr, but is composed of more encouraging materials. Those who come desire instruction, and are regular attendants and open Protestants. There are few places in the mission where so many Protestant families are gathered together every Sabbath for religious instruction. Our helper improves in mind and spirit, and gives us great comfort. He has been, for a few months, at Abeih, pursuing his theological studies; his place in Ain Zhalty being supplied, meanwhile, by a graduate from the seminary."

Mr. Bird had been able to spend but one Sabbath at that interesting mountain village during the year. "Would that I could give them more time," he says, and then adds, thus closing his report:

I cannot hope, single-handed, to do any justice to my field. It is impossible for one to study Arabic, preach, visit, superintend schools, write letters, receive calls, and itinerate. The field is a wide one; the post the most important on Lebanon; the minds to be dealt with of a superior order, the best of natural and acquired endowments being needed; the work abundant as well as arduous; the harvest great; the laborers less than few. May the Lord speedily send forth efficient laborers into his harvest.

Sidon.

Both of the missionaries occupying this station, Messrs. Thompson and Van Dyck, have been permitted to remain in the field, not interrupted in their labors by sickness at their own station. During the latter part of the year, however, one of them was much at Beirut, on account of Mr. Smith's illness. "There has been preaching regularly, twice on the Sabbath, Bible class twice a week, and a weekly prayer meeting of the members of the church. The congregation on the Sabbath has somewhat increased in number, the average attendance having been thirty adults. Two persons belonging to Sidon have been added to the church during the year, one

male and one female; and two from Alma, both males."

At Alma, occupied as an out-station, "the work of evangelization has made progress in spite of the persecutions which the Protestants have been called to endure." Not only have two persons there been received to the church at Sidon, four now stand as candidates for church membership. "These four are so situated as not to be able to come to Sidon, and it is proposed to administer the communion at Alma, and receive them there into connection with the Sidon church. A great obstacle to the work at Alma, is the want of a suitable place of worship. There is not a room in the village that can be obtained for this purpose, nor one suitable could it be obtained."

Schools.

"The common schools in Sidon and Hasbeiya have continued as in former years. The female school in Hasbeiya has been suspended for want of a teacher. The school in Alma was suspended in the early part of the year and not re-opened until December; and the boys' school in Resheiyeh el Fukhar has also been suspended."

Book Distribution.

More books have been distributed than in any former year, and more of them have been sold than heretofore. In March, a magazine was opened for the sale of the Scriptures and other religious books, and all its expenses have been defrayed from the sales made. One of the church members has been employed as a colporter for about ten months, and another for about four months of the year.

Hasbeiya.

The native pastor of the church at Hasbeiya reports:

In reviewing the events of the past year, we have good reason to be thankful to the great Shepherd of the church for the blessings bestowed upon our field. We have had also much cause for discouragement. The old and formidable difficulties continue, while others of a new and particularly annoying character have been added. There is the same listlessness and indifference about spiritual things, and the same obtuseness of understanding, which characterize the natural man. The times are also unusually bad; for we have no govern-

ment, no order, no peace. The Druzes have the arbitrary and exclusive dominion of this district, and the atrocities which they daily commit, and the outrages against every instinct of humanity which they perpetrate, almost defy description. The Christian population are so demoralized that they have well nigh given up all resistance; and it remains to be seen what effect the first and only step we have recently taken, will have upon the mitigation of the wrongs which they are every day suffering. How much such a lawless state of the community must distract the attention of the people from other and more important things, may be easily imagined. Nor is this all. The Greeks, who are the most numerous in this place, in making what resistance they could, have been obliged to close into a more united body than they have hitherto been; and this has increased the difficulty of acting among and upon them, as it must also have had no small weight in smothering the voice of conscience, and in keeping them in the bonds of darkness and wickedness.

Among the Maronites, however, the case has been somewhat different. A large body of them, for several months past, have been regular attendants upon the preaching of the word. Our services have thus been more fully attended than heretofore, the congregation on Sabbath morning ranging from sixty to a hundred adults, and the attention paid has been generally very good.

Three persons have been added to the church at this station, and one member of the church, and another member of the Protestant community have been removed by death. In the villages about Hasbeiya, it is said, "the cause has advanced perhaps more satisfactorily." Among the Maronites of El Khiyan, mention is made of a movement which, though it has not affected a large number of individuals, "is of a more genuine and spiritual character" than had been seen before.

B'hamdun.

At this station, "the preaching service has been sustained every Sabbath during the year

—forty-two Sabbaths by the missionary and ten by others. The attendance has been much as in former years." The Bible classes have been continued, with some increase of interest and numbers, particularly in that of the women, instructed by Mrs. Benton. Of the members of this class, three mothers have been presented and examined for admission to the church at Beirut. Upwards of fifty different women, from different sects, have attended upon the instructions of the class." On the whole, the report says, "it must be regarded as the most promising movement among the women which has yet appeared in the history of this mission." The Sabbath school is composed of the pupils from the primary schools. It numbers from twenty to fifty, and is continued only during the sessions of those schools. "The monthly concert has been observed on the first Monday evening of almost every month, and stated services for religious conversation and prayer on the Sabbath and Wednesday evenings." Ten different primary schools, besides the girls' school at Hasbeiya, have been in operation, in as many villages of the district, for from four to nine months each, during the year, under the supervision of this station. The whole number of scholars has been four hundred and five.

Kefr Shima.

This place has been frequently mentioned in previous reports of the Syria mission, as an out-station of Beirut, but not before as a district station. As an out-station, it received the care of the missionaries at Beirut as they were able to render it, and a school for boys has been kept open at the place for some years.

"A small village, of not more than a thousand inhabitants, it still possesses interest, and claims a place in the sympathies and prayers of Christians, not alone on its own account, but also as being the centre of a wide and populous district which it is hoped may ere long be open to the preaching of the gospel."

Mr. and Mrs. Eddy, having been released from their station at Aleppo by the new division of the Armenian and Syrian fields, removed to Kefr Shima on the first of February last.

"No objection was made by any of the people to their residence among them, although three or four years before, they had combined in a desperate attempt to drive Protestantism, in the persons of its three or four representatives, from the village, and had displayed a rancor against the gospel

rarely equaled. The missionaries were visited and welcomed by many of them, and there has been no reason, at any time, to complain of the want of personal respect and kind treatment." At first, there was an unusually large attendance upon the Sabbath services, but those who came from a love of novelty, left as soon as their curiosity was gratified.

"Vanity Fair is held here twice a year, in a way which threatens seriously to interfere with missionary labors; first, in the spring, at the time of the gathering in of the silk crop, and again in the autumn, at the time of harvesting and pressing the olives. At these times the Sabbath is forgotten, and every good impression is carried away in the torrent of worldliness which sweeps through the hearts of those intoxicated with the hope of gain."

The missionary family at this station is under the necessity of retiring to the mountain during the summer months; but this residence on the mountain, which was at Abeih last season, did not prevent Mr. Eddy from visiting the station once and generally twice each week, for preaching and other missionary labor. "Preaching services have been conducted regularly every Sabbath during the year. The average attendance of adults has been about twenty. No church has yet been organized here. There are two persons in the place who are members of the Beirut church, and two others applying for admission, in whose case there is pleasing evidence of a change of heart."

The boys' school, which has been interrupted only during the ingathering of the silk crop and of the olives, has averaged twenty-five scholars. "A girls' school was opened early in the summer and continued during the year with gratifying results. Twenty or more girls have attended."

Tripoli.

In consequence of the removal of Mr. and Mrs. Wilson to Homs, in the autumn of 1855, Tripoli was left unoccupied during the succeeding winter. Mr. and Mrs. Lyons removed there from Beirut, in the spring of 1856, accompanied by Mr. Jessup, who had recently entered the field. They report: "We have had regular services in Arabic on the Sabbath, ever since our arrival in Tripoli. Not yet being very far advanced in the language, we have for the most part, on these occasions, confined ourselves to the simple exposition of some passage or passages of God's word, followed by singing and prayer. Occasionally, we have had two Arabic ser-

vices on the Sabbath, a Bible class in the morning and preaching in the afternoon. The average attendance, exclusive of our family, is ten; though we have sometimes had fifteen or twenty."

Dûma and other Towns.

Retiring from the heat of the plain in July, they took up their residence for a few weeks in Dûma, a village situated on Mount Lebanon, to the south-east of Tripoli and about eight hours distant, containing six or seven hundred inhabitants, mostly Greeks and Greek Catholics. Here, they report: "Our Sabbath congregations were much larger than in Tripoli, often numbering from thirty to forty persons. Mrs. Lyons commenced a class for the religious instruction of the women on the Sabbath, which was attended by about twenty. The villagers often resorted to us in great numbers, on week day evenings, after the labors of the day were over, drawn together, doubtless, mainly by motives of curiosity; and these occasions we endeavored to improve for the inculcation of divine truth, by reading and expounding the holy Scriptures. During the last month of our residence in Dûma, we were much encouraged by a movement among the people for the better observance of the Sabbath." Numerous other large towns and villages within the limits of their district are referred to, where it is hoped much good will yet be accomplished. "At Ghurzoor, a day's ride south of Tripoli, one man, an individual of considerable prominence in the village, has been for some time past an avowed Protestant. The people there are very anxious to have us open a school, which we intend to do so soon as a suitable person shall be found to take charge of it."

Girls' School—A firm Friend.

On the first of December, a school was opened for girls, having, as teacher, one of the native girls educated in the family of the late Mr. Whiting. The report says, "The school was commenced as an experiment, and has succeeded beyond our expectations. We began with two scholars, and at the close of the month the number of pupils had increased to thirty. The most interesting fact in regard to the school is, that eleven of the girls are Mohammedans. They read the New Testament, and study the Child's Scripture Catechism, without objection or hinderance on the part of the parents. Some Jewish families have promised to send their children. The prospect is that the school will be large. We only hope that its usefulness will be com-

mensurate with its prosperity. It already serves as a uniting link between us and the people, who are beginning to see and acknowledge that we are their friends and benefactors, and as such are entitled to their gratitude and respect."

At the close of the report, honorable mention is made of "our native brother Antonius Yanni, who united with the mission church in Beirut two years since." "In him we have ever found a faithful helper and steadfast friend. He is the only native Protestant church member in Tripoli, and he has borne and suffered much for the cause of Christ; for his foes are they of his own household." He has also resisted strong temptation, having been recently offered the honorable and highly lucrative post of vice consul for Russia. "True to himself, and to the cause which he espoused when he made a profession of his faith in Christ; knowing that the acceptance of the proffered office would have rendered him subservient to the corrupt Greek church, and made it necessary for him to attend upon her public observances, and give countenance to her dead forms and ceremonies; he at once promptly declined the offer. Thus, amid temptation, as well as amid trial and persecution, he stands unmoved; a noble example of Christian consistency, fortitude and faith; a bright light shining in a dark place, and to be, in coming time, we trust, a means of leading many of his perishing fellow countrymen to a knowledge of the truth."

Assyrian Mission.—Turkey.

M O S U L .

LETTER FROM DR. HASKELL, JANUARY 20, 1857.

In the Herald for March, in connection with the latest published intelligence from the Assyria mission, there is an error which should be corrected. Dr. and Mrs. Haskell, it is said, had passed the summer at Hinee. It should have been Dr. and Mrs. Nutting. Dr. Haskell is not married.

This letter gives a narrative which presents not only the semi-barbarous state of society among many of the people in Western Asia, but also some of the perplexities and dangers to which missionaries and other friends of justice and right may be exposed, in efforts to protect themselves or their friends.

A Nestorian Girl captured by a Koord.

We are deeply interested in the case of a Nestorian girl recently liberated

from the Kochers, nomade Koords. Our first notice of her was in a letter from Mr. Rhea, dated November, 1855. He says, "When we returned to our home here, (Gawar,) our hearts were grieved by sad intelligence. A beautiful Nestorian girl, a niece of Deacon Tamo, who had attended our school one year and the female seminary two years, about a week before our arrival was carried off by a young Koord, the son of Chellabi Agha, to whom she was married a day or two afterwards. * * * We never had any reason to believe that she was a Christian, but she had some interesting traits of character; and as she had received much instruction, had enjoyed many religious privileges, and was often in our house, we felt a deep interest in her. She came up from the seminary in May, and until the time we left, August 1st, she seemed to love her books, and was punctual in her attendance upon religious services; and we saw nothing out of the way. During the summer, she was accustomed to milk her father's sheep, and in so doing was brought much under the influence of a Koordish family residing here, whom we know to be deeply implicated in getting her off."

Mr. Rhea farther states, that her life was embittered by the continual abuse of her mother, "a most passionate, wicked creature;" and being promised protection by this Koordish family, one evening after her mother had beaten her, she fled into the garden, where the young Koord with several men met her, and, with or without her consent, placed her upon a horse, and immediately took her to their village, three hours distant. "She threw herself from the horse twice on the road, and in vain tried to effect her escape. A day or two since, we heard through a young Nestorian, that she weeps day and night, and begs for something to be done for her." A book found upon her was destroyed as soon as discovered. Her friends made every effort for her release, but in vain. The young Koord called a Moollah, and gave

her the choice of marriage or death. They endeavored to compel her to become a Moslem; but she told them she would die rather than renounce Christianity. Several times a Moollah, with a naked sword over her head, threatened her with instant death, unless she repeated the Moslem creed. She was often cruelly beaten for refusing to work on the Sabbath. Three times she escaped, but was soon retaken and each time beaten. Once she was sewed up in a sheepskin and beaten with clubs. Last winter, Mr. Rassam laid the case before the Pasha, and a cavass was sent into the mountains for her; but the Koords were at that time in rebellion, and he returned unsuccessful.

The Rescue.

A few weeks since, a letter was received from her brother, now in Mr. Rhea's school, informing us that Chellabi Agha had come on this side of the mountains, and was encamped at a village two days from Mosul. After consulting with Mrs. Rassam—Mr. R. being absent—Mr. Marsh and I called upon the Pasha and asked for a cavass and an escort, sufficient to take the girl wherever found. He was somewhat embarrassed by the proposal that I should attend to the matter in person, but instantly granted our request. The Governor of Derhook, a village four hours from the Koordish camp, being in Mosul, the Pasha ordered him to accompany me and render me every assistance in his power. We made a rapid journey, mostly by night, taking thirty horsemen from Semil and a company of foot soldiers from Derhook, reached the encampment early in the morning, seized the chief, his son, and three men, almost without resistance, secured the girl and returned that day to within three hours of Mosul. Here we learned that the Governor had said to the soldiers: "This girl is very beautiful. It is a shame she should not be a Moslem. We will take her to the Pasha. At night, while the soldiers slept, the

girl was quietly removed in care of Mr. Rassam's cavass, and safely deposited in Mosul at the consulate. The next morning the Governor hastened to the Pasha, told him that the girl was exceedingly beautiful, that she was, and wished to remain, a Moslem, that she loved the Koord and wished to return."

The Pasha, wishing to secure her for himself, sent for her. We declined delivering her. The Pasha sent again, saying, very peremptorily, that she must immediately come before the council and declare if she was or was not a Moslem. We replied, that she was under the protection of the English and he must seek her from them. She was then demanded from the consulate, but Mrs. Rassam answered that the firman granted entire religious freedom, and according to its provisions he could not demand the girl. The next day he summoned Jeremiah before the Cadi and council, and abused him and us in most outrageous terms. He entirely ignored the firman; said he should write to Stamboul and drive the Americans out of Mosul. He will perhaps refer the case to the Porte, but will more likely drop it after a little bluster. We shall report to Stamboul, and trust the Lord to defeat the purposes of these vile men. We trust that this Pasha has nearly filled up the measure of his iniquity. His misdeeds have long been known at the capital, and we hope that the recent protests of the consuls will effect a change.

For the girl we hope much. She is unusually intelligent, and we have some reason to think that she is a child of God. She has very clear views of gospel truth, and if Christ has indeed chosen her, she may be very useful in this or another field.

Nestorian Mission.—Persia.

OROOMIAH.

Relations of the Mission to the Government.

THE last published intelligence from this mission left Dr. Wright and Mr. Stoddard at

Tabreez, where they had gone to confer with Mr. Khanikoff, the Russian consul, in the hope that, with his friendly assistance, some order might be obtained from the Persian government, more favorable to the missionaries and their friends than those under which the authorities at Oroomiah were then acting. Several brief letters have since been received from Dr. Wright, exhibiting the various changes, the alternations of encouragement and discouragement, which had taken place in the aspect of their affairs.

Friendly Aid of the Turkish Consul.

The first letter is dated at Tabreez, December 8. Affairs had taken a seemingly favorable turn in an unexpected way. The Turkish consul at Tabreez had been for some time known to our brethren, and during their present visit at that place had manifested much interest in their mission. When he learned the difficulty they had in obtaining a favorable order from the Kâim Makâm, of his own accord, unsolicited, he at once exerted himself, thus adding his friendly offices to those of the Russian consul; and an order was given, which, Dr. Wright says, "though not all we could desire, is much better than nothing. The Persian Agent is directed to treat us in a friendly manner, and not to molest us. It is intimated at the same time, that our affairs are under discussion, and that some new arrangement will be made." With this order they were to start, the next day, for Oroomiah. "We are not sanguine," it is said, "as to the effect of the order. It does not revoke any instructions which Asker Khan has from the Central Government. All we can hope from it is, to hold him in check for a time. We should not be surprised, if the Kâim Makâm should write to Asker Khan to-morrow not to regard it. Mr. Khanikoff kindly favors us with a letter to the Persian Agent in Oroomiah, expressing the hope that he will act according to the Kâim Makâm's directions, and intimating that he understands the order as forbidding his interfering with our labors, while the letter of the order alludes only to our persons. In the Lord is our trust. It is a day of trial, but we hope that good will be the result."

Events in Oroomiah—Active Opposition.

Messrs. Wright and Stoddard reached Oroomiah December 12, and the second letter, dated December 17, relates to the progress of events at that place and the vicinity, during their absence and after their return.

In our absence, Asker Aly Khan had

received an order from the Kāim Makām, given after our arrival at Tabreez, urging him forward in the execution of his instructions relative to our missions, and threatening him with heavy penalties in case of neglect. The Persian agent had requested the Kāim Makām to furnish a written document to Mar Gabriel and Mar Yoosuph, constituting them the heads of the people, and committing to them the supervision of all our labors. This document was not given; but the Kāim Makām directed him to assure those Bishops, that in case they did the government good service in this matter, they would be remembered and rewarded. On the receipt of this order, the agent proceeded to act with new vigor. A teacher of one of our village schools was brought to the city, and beaten, because Mar Gabriel complained that he would not obey him. One of our preachers, located in a village, was severely beaten by a servant of the agent, without any reason except that he was in our employ. Our friends were summoned from all directions, and threatened with cruel penalties if they did not conform in all things to the usages of the church, as in former times.

So far from being led to relax his opposition by the order of the Kāim Makām, Asker Aly Khan seems rather to have been stirred by it to take yet more decided measures against the missionary work; judging, rightly, that the Kāim Makām had no desire to see him change his course. Dr. Wright continues:

The day after our return, we sent to him the order of the Kāim Makām, and the letter from the Russian consul, obtained at Tabreez. The next day was the Sabbath. Early Monday morning, he sent his secretary to us with the message, that he did not consider the order we brought as annulling previous orders, but only directing him to treat us civilly; and moreover that he had new instructions from the Kāim Makām to proceed in breaking up our operations. As to the letter from the Russian consul, he directed his Secretary to say, that he was not

subject to him, but to the Persian government. Thus it appeared, that he did not intend to regard these documents in the least, and that he did not consider the order of the Kāim Makām as given in good faith.

The same day he summoned Deacon Yoosuph, of Degalla, our translator, who had ventured to preach in his village after he had forbidden it. He treated him with great indignity, threatening to put him in irons and send him to Tehran. He took a written obligation, with a penalty of a hundred dollars' fine, from the people of that village, that they would inform him in case any one there did not keep all the Nestorian fasts, or in any way did not live according to Nestorian usages. He demanded an obligation from Deacon Yoosuph, that he would not preach; but the demand was withdrawn when we requested it.

Most of our village schools are disbanded, and those few which are still in session will probably be broken up without much delay. We are daily expecting that a blow will be struck at our two seminaries. A threat has been made to gather the issues of our press, scattered among the people, and make a bonfire of them.

Death of General Asker Khan.

In a postscript to this letter, dated December 19, a new, and, as was supposed, somewhat important turn of affairs is mentioned.

An event has just transpired here, which must have an important bearing upon our matters. Asker Khan, the general of the Persian troops in this part of the country, was killed yesterday by a Koordish chief in Mergawer, eight hours from this city. The corpse was carried past our door only a few minutes ago. The event falls like a thunderbolt upon the community. The general was on the frontier with his troops, where he was destroying some old Koordish fortifications. A Koordish chief, the owner of one of these forts, came to the camp, as though to give in

his submission; and while in the general's tent, fell upon him, plunging a dagger into his body, killing him on the spot. The Koord, before he could make his escape, was cut to pieces by the soldiers. This general, wily and deceitful, was no doubt at the bottom of all the annoyances we are at present experiencing from the Persian government. He was at court when the famous firman in relation to us was issued, and probably dictated it.

No Change of Policy.

Eight days later, December 27, Dr. Wright wrote again:

There is no change in the aspect of our affairs. Since the death of general Asker Khan, a letter has been received from the Kāim Makām, addressed to the general, commanding him for supporting Asker Aly Khan in breaking up our schools and in opposing our labors, and alluding to our having been at Tabrīez, and to the order he gave the Turkish consul for us, as in no way to modify his previous instructions. Asker Aly Khan is, consequently, pursuing the same line of opposition to us as before the death of his supporter here. He firmly believes that he will be sustained by the central government.

Bombay Mission.—India.

LETTER FROM MR. HARDING, FEBRUARY
2, 1857.

MR. AND MRS. HARDING, of the missionary company whose arrival at Bombay was announced in the last number of the *Herald*, have been convinced that it is their duty, in view of the necessities of the Bombay mission, to remain for a time at that place. Others of the company have gone on, Mr. and Mrs. Wood to Satara, and Messrs. Fairbank and Dean, with their wives, to Ahmednugger.

First Impressions.

In this letter, in a few graphic sentences, Mr. Harding presents the impressions made upon his mind by his first actual contact with a heathen population, his first intercourse

with the few native Christians to be found among that population, and his first connection with the missionary work on missionary ground.

It is three weeks to-day since we arrived; and to us, who look on these scenes of heathenism for the first time, they have been weeks of thrilling interest. I had made myself acquainted with the character and habits of the people, so far as books and converse with missionaries could furnish information; but one look at these crowded streets, one half hour in this region of mature heathenism, gives me a clearer idea of its terrible power, and makes a deeper impression, than all that I have ever read or heard.

We landed soon after sunrise; and you will understand our feelings as we met that half-clad throng upon the wharf, and heard the strange jargon of many voices all around us, and the distant roar of busy life in the city. It really seemed like a second Babel. As we passed along, through the native town, I could not but ask myself the questions, 'What has Christianity done here? Where are the signs, that it exists at all?' And to the eye of a stranger, there hardly appeared a single eddy in the broad, deep current of heathenism. Everything seemed to speak of superstition, debasement and idolatry. But a brief residence in this place has given us pleasure and abundant evidence that Christianity has an existence, though its general effect hardly appears on the face of society. There are living witnesses of the power of the gospel here, and we have been much cheered in meeting with these native Christians. Their meek and Christlike deportment contrasts strangely with the haughty bearing of their countrymen generally. We have also received a most hearty welcome, by letter, from those native pastors, beloved for their work's sake, in Ahmednugger. The good work seems to be progressing as rapidly as ever in all that region, and we long to be shar-

ers with our brethren there, in their toils and their rejoicings.

Increased Interest in Missions.

I need not say that we are very happy in view of the work before us. I cannot conceive of a higher privilege than to spend a lifetime in such a field and in such a service. If I had any zeal and love for this work in America, it has been increased a hundredfold since coming to this land. And I verily believe, could American Christians but see with their own eyes what heathenism is, they would be astonished at their present apathy. I am sure, if they realized the condition of these perishing millions, there could be no lack of interest in the missionary cause. A debt resting on the American Board would be an impossibility. The treasury would always overflow with grateful offerings. Self-denial and personal sacrifice for the heathen, together with fervent prayer, would not be unusual in the daily experience of Christians. But alas! how anomalous, at present, are these characteristics in the church! Where are the men who are really making sacrifices, who even practice economy, that the gospel may be published in all lands? Meanwhile these souls are perishing—precious souls, made in the image of God, capable of an eternal weight of glory, and for whom Christ has died—and they perish without a knowledge of this amazing truth!

Madras Mission.—India.

LETTER FROM MR. HURD, JANUARY 7,
1857.

Review of the Year.

LOOKING back upon the year which had passed, Mr. Hurd says the routine of his duties had been so regular and uniform that he had no striking incidents to relate. "My duties in the school, prohibited me from doing much among the masses around me. In the early part of the year, I went out daily in the morning to speak to such as

might gather around me, but was not able to continue this labor the whole year. I felt it my duty, under the circumstances, to give my whole time and strength to the English school." He is unable to report any conversions during the year in this school. "A few have apparently been more than convinced of the divine authority of the Bible, a few have had their consciences more or less awakened to the momentous realities of eternity, and I have thought, that could I have secured them that protection which they felt that they must have if they renounced Hindooism, more than one would have made a profession of Christianity. I was unwilling to protect them farther than this,—I would render them every assistance in my power, that their spiritual and legal rights, which the laws of Britain guarantee to all under their jurisdiction, should be preserved. I was willing to make my house a place of refuge till after the first storm of rage and persecution should have spent its force, and then I must insist that they should find a home in the house of some one of the Christian families of our church."

English School.

Respecting this school, to which, as stated above, he had devoted his time and strength, Mr. Hurd writes:

The most important change made in the English school during the year, was introducing, in the month of June, the system of requiring lads to pay for their tuition. The rate is little more than nominal, yet it is the establishing of a principle of no small moment in this country. The effect upon the school was considerable, reducing the daily regular attendance from 259 to 152. This reduction would not have been so great if all the mission schools in Madras had adopted the same plan; but this none of the schools in Black Town have as yet done. Though we lost in numbers, in several respects we have gained much. The daily attendance of the lads has been more regular, and they have applied themselves more diligently to their studies. In a word, the change has imparted a more permanent character to the school. No considerations would induce me to recede in this matter. The time has passed in Madras,

for any necessity for giving an education gratuitously to the Hindoos. Christian schools may now take their stand by the side of the large heathen schools, in requiring the boys to pay for their education. Considering the important changes in the school, and the changes in the pupils, I have some reason to be satisfied with the result of the mere educational effort; and I have not been without hope, that more than one heart has been taken captive by the truth. But the Lord has not permitted us to see the captive freed from the chains of Hinduism.

The public examination of the school took place on the evening of December 16. A goodly number of Europeans were present, and Honorable Walter Elliot was in the chair. Mr. Hunt, of this mission, writes, that the chairman and others have expressed themselves as highly gratified with the improved appearance of the school. He adds: "Mr. Hamilton very kindly aided, and examined the larger class in Matthew, which gave much satisfaction. It was really interesting and encouraging to notice the views he elicited from them, by his nice mode of drawing them out. The native teachers joined in taking some of the classes and did well. The more I see of Lyman, the head teacher, the more he rises in my estimation as a scholar and a man."

Vernacular Schools—The Church.

The vernacular schools, Mr. Hurd writes, "have remained much the same as when Mr. Winslow left. I have abolished one school, because a Christian teacher whom I employed could not succeed in obtaining pupils. I have grown skeptical in relation to the utility of heathen schools, unless the missionary can exercise over them a careful supervision, and place in them a faithful and reliable Christian teacher. I think of uniting, this year, three vernacular schools in one, so that I can look after them myself." The number of pupils connected with these schools during the year "has been about 229 boys and 48 girls." Five persons were admitted to the church in 1856, and Mr. Hurd says, "The first Sabbath of the new year, I had the pleasure of receiving to the church Chinnaasuny, a young man who came to me in June last, expressing an earnest wish to become a Christian. He was of good caste, a member of the Roman Cath-

olic church, and, at the time he came, was attending the Roman Catholic high school in Black Town. He broke his caste without the least hesitation." The friends of this young man have manifested a bitter feeling towards him, but he has not suffered active persecution. He is laboring to support himself in a printing office, learning the business of a compositor. "He has given me great satisfaction, and seems to be imbued with the Spirit of God. The members of the church, without an exception, gave their cheerful and unqualified approbation to his admission. He is about eighteen years of age, and will by and by come into possession of a little property. I have not seen the first indication, that he had a thought of support in his desire to follow Christ."

It was hoped that another person, a female employed in the girls' school, would unite with the church at the same time. Mr. Hurd says it is her full purpose to join the people of God at the next communion season, though her parents had told her that "if she united with the church they should cast her into the street."

Ceylon Mission.

CHAVAGACHERRY.

LETTER FROM MR. HASTINGS, OCTOBER 2, 1856.

THIS letter, which was long on the way, makes some report of matters connected with the Chavagacherry station and its out-stations, for the six months ending September 30. The work, Mr. Hastings says, "has been carried on as in previous months. One catechist has been removed to another station, in consequence of sickness in his family, and the portion of the field assigned to him has been left for the most part unoccupied. Regular services on the Sabbath have been continued in four places in the forenoon, and in six places in the afternoon. The attendance at these services has been somewhat less than during the preceding six months, but the congregations have been such as to encourage us. At Varany, though the catechist has continued his labors as usual, there has been no manifest progress, but we cherish the hope that the seed sown will take root and yet produce fruit."

Pleasing facts at Usan and its Vicinity.

There is still much that is interesting at

Usan, from which place encouraging facts were reported in April, 1856.

One individual there, mentioned in my last, has continued to give pleasing evidence of genuine interest in the truth, and we are encouraged to hope that he is a true child of God. A relative of his, to whom also I have alluded before, is still reading the Bible, and expresses a determination to take that as his guide. Of these two the catechist says, "They seem to be earnest in seeking the truth. They have together purchased a Bible and are regularly observing the Sabbath. The people of the village are greatly surprised at seeing such a change in them." He adds that "some of their relatives also are inquiring about religion." The Romanists in that vicinity, at times, have seemed to be somewhat aroused and disposed to give heed to the truth, but have again relapsed into indifference. Still, in one village, the catechist reports, "four or five among the Romanists freely confess that Romanism is false, and that the Bible, portions of which they have received and read, is true. They frequently attend our meetings." Of another he says, "he has scarcely been absent from our meetings on the Sabbath for the past year, and he has abandoned the practice of gambling and intemperance to which he was formerly addicted. He still, however, engages in secular work on Sabbath afternoon." The Romanists in that locality are very much addicted to gambling, intemperance and Sabbath-breaking.

At Kutchy, the Sabbath service has been continued, though the attendance has somewhat declined. The experiment was being tried at that place of sustaining a regular service without the aid of a school. "This experiment, thus far, has succeeded better than was expected." The native pastor of the church at Chavagacherry has prosecuted his labors with little interruption, and Mr. Hastings thinks, "with increasing satisfaction to his congregation." One individual has been excommunicated from the church for heathenish practices. None have been admitted during the six months.

In July, Messrs. Sanders and Hastings, with three native assistants, visited the northern district of the main island, called the "Wanny." They were much interested in what they saw, and were impressed with the desirableness of supplying that hitherto neglected district with the preaching of the gospel.

At the close of his letter, Mr. Hastings mentions the sad case of Goodrich, who, after being for years a preacher of the gospel, had renounced the faith and labored to destroy the influence of that truth which once he preached. There will be apostates as well as scoffers.

LETTER FROM MR. HUNT, THE NATIVE PASTOR.

A LETTER has also been received from Mr. Hunt, the native pastor of the church at Chavagacherry, who reports his labors for the six months ending in September and says: "Though the state of things immediately around the station are not so cheering, yet there are enough signs of good to encourage us to more labor. The Lord continuing to bless us, we hope soon to see one and another casting his lot among the people of God." Much of his letter has reference to facts which are also spoken of by Mr. Hastings. He had visited Usan, and Mokammaz, and was encouraged by what he saw. At the latter place especially, he thinks "there is a real working of the gospel leaven."

Visit to Karadive.

In September he visited Karadive and other islands. He writes:

At Karadive I stopped over the Sabbath, and preached in the morning to the little church assembled, from the words of our Savior, "Remember Lot's wife." In the afternoon, in company with Rev. Mr. Cornelius, I attended a meeting in the house of a brother named Paul. There the drum used once in the service of idols came to the service of Jehovah, and called the people to the meeting. While they were assembling, Mr. Cornelius was conversing in one corner with a female church member who was absent from the morning service for want of clothing. Her husband also was with her. Though their struggle with poverty has been so severe that

Mr. Cornelius was constrained to weep at hearing their manner of living, yet they look only to God and their own endeavors for support. What I saw and heard at Karadive, especially among the weavers, leads me to think that a genuine work of the Lord is in progress among them. On Monday I went from Karadive to Poongerdive, and spent two days. The catechist laboring there was my classmate in the seminary. The people of that island are so much isolated from other people and influences, and many of them are so simple-hearted, that a faithful scattering of the gospel seed promises to produce a rich harvest in due time.

BATTICOTTA.

**LETTER FROM MR. HOWLAND, DECEMBER,
1856.**

Days of Sadness and Perplexity.

THE state of Mr. Howland's health renders it necessary, in the opinion of those best able to judge, that he should no longer delay to retire, for a season, from his labors in Ceylon, and visit his native land. How many pleasant anticipations must crowd upon the mind, when one who has been so long away is about again to look upon old scenes and meet old associates and friends. Yet these, to him, "are sad days?" To leave his work; to leave his flock; to leave his fellow-laborers, throwing upon them a still greater burden when they are already far too much oppressed with cares, and he can see no one who can properly take his position; all this is so trying, that he loses sight of what might be anticipated pleasures, and "cannot allow his mind to dwell" upon the too painful fact that he must leave. So it very often is with missionaries called to retire from their fields of labor. To them it is sweet to labor for Christ, and trying, very trying, when the Master says, 'You must not labor longer here.' Mr. Howland writes:

These are sad days to me. The idea of leaving my beloved flock, and especially that of throwing my burden upon those who are already borne down with labor, sometimes half distracts me. I cannot allow my mind to dwell upon it,

and the hurry of making preparation to leave is, on this account, a merciful diversion of my thoughts. The brethren met at Manepy yesterday afternoon, to decide who should take charge of my work. It seemed to be impossible to meet the emergency. One plan and another was proposed, but none seemed practicable. It seemed disastrous to remove a single one from his present station, but more disastrous to leave all the interests at Batticotta without a resident missionary. Some one must be removed, but who it should be, was a question upon which we considered long, and finally gave it up and took up other business, hoping that light would come. I asked Dr. Green if it would not do for me to stay longer, but he gave me no encouragement. In the course of the evening, the question was taken up again. It was proposed to defer it till we should hear again from the Committee, with the hope that some relief might be found in the promise of a reinforcement; but as it appears to be necessary that I should begin at once to give over my work, it was at length decided that Mr. Sanders must leave his field at Tillipally and remove to Batticotta. One of the brethren felt that he could not vote for it, on the ground that he considered it a sacrifice of Mr. Sanders, in his present state of health. There is danger of this, and we all felt it; yet it seems the only alternative, and the indications of Providence appear so plain, I have strong confidence that strength will be granted him equal to his day. Tillipally is to be left without a resident missionary at present. Mr. Sanders had entered with much interest into the work there, and it ought not to be thus left; but we thought that station would not suffer so much by being left as others would. The question as to who should take charge of it remains undecided for the present. No one has time or strength to spare from his present work. It will probably be decided at our coming annual meeting.

Wants of the Field.

I fear the Committee do not properly consider our need of reinforcement. This field is not like a new one which has never been occupied. The results of the labor already bestowed create a demand for an increase of labor, and a responsibility is thrown upon us to carry on what has been begun. I need not speak of the great difference between leaving the untouched jungle and forsaking the field which has been, with great labor, cleared and prepared for cultivation; especially when the enemy is so busy scattering tares in the mellow soil. The very fact that mind is so awakened in Jaffna, creates a demand for missionary influence to guide and direct it into right channels. The dead, unbroken calm of heathenism, which rests upon whole regions of country in some parts of India, has here been disturbed. It is true that the objects sought by the mass of the people are not what we could wish. Money, government-office, and English education as a means to these, are prominent objects of pursuit. Those who are aroused to seek the truth are comparatively few; those who are on the alert to defeat its progress are many. But the minds of nearly all are apparently awakened to something, and I believe the destiny of this people is being rapidly determined. It is to meet this juncture that we want help, and that we all feel ready to sacrifice health and every thing, rather than that the work should not go on. And it is this that crushes one's spirit into the dust when the Lord lays his hand upon him and tells him his help is not wanted—he may go.

A Young Convert Opposed.

Mr. Howland speaks of the Sabbath, December 18, as a day of much interest. "It was probably the last season of communion which I shall enjoy with my beloved flock before leaving. We presented our youngest child to the Lord in the ordinance of baptism, which was administered by Mr. Meigs, the child receiving the name of Daniel Poor; and

the eldest daughter of A. Backus, my oldest native assistant, came forward and took the vows of God upon her; thus confirming, by her own act, the consecration made by her parents in her infancy." But another person, who designed also to make profession of his faith in Christ, was prevented from doing so under circumstances which excited much interest among the missionaries, and which serve to indicate, in some measure, how serious is the opposition which converts in Ceylon may still be called to encounter.

A young man, named Talcott H. Russell, who was a member of the seminary when it was suspended, and now studies in the English school conducted by the natives at this station, was expecting also to unite with the church, but was prevented by his relatives. He is a near relative of the Maniagar, (the highest government officer in this vicinity,) and of others who pride themselves on their rank and heathenism. On Saturday evening we heard that the brother and other relatives of the young man, having become acquainted with his intention, had endeavored to prevent him from coming forward, and that he was not to be found in his house. Our fears were increased on Sabbath morning, by the news that he had spent the night in the house of the Maniagar, and had yielded to the solicitations of his relatives. Not fully trusting the report of his having yielded, it was thought best that Dr. Green should seek an interview with him. He accordingly went for the purpose, accompanied by a native assistant, while a little company assembled for prayer. Dr. Green was permitted to see the young man in the presence of others, and he fearlessly declared before them all, that he wished to join the church, but was detained by force. Upon which the Maniagar said to Dr. Green, "His soul is with you, and his body with us." There were about fifty people present, one or two brahmins among the rest, and all were very much excited. They abused and reviled, and the brother of the young man attacked Dr. Green, but only pulled off his hat,

being restrained by the interference of the bystanders. It was a great comfort to us all to know that he still remained firm in his purpose, and we felt, that though detained from the table of the Lord, he would have the presence of his Savior with him, alone among the heathen.

His Sincerity Acknowledged.

On the following day he was allowed to attend school upon promising to inform them if he were to join the church. He wishes to take an early opportunity to do so. The occurrence is the subject of very general conversation among the heathen. I understand that they generally condemn the course taken by his relatives in detaining him. Some say, "He must be sincere. He has plenty of money, and there is no seminary now. He has therefore no necessity for seeking the favor of the missionaries. Surely this must be the work of God." A brahmin asked one of the assistants why the missionaries need to interfere with the religion of others, and try to turn them? Upon which an aged brahmin present replied: "They know the worth of the soul, and the danger to which it is exposed, and therefore they are earnest in their efforts to save others." We trust that God will make the event the means of good among this people.

He unites with the Church.

January 3. The young man was received to the church at our weekly church meeting yesterday afternoon. For one or two weeks our fears were awakened, lest he might yield to the persuasions and threats of his relatives. He was so closely watched that it was with difficulty even his teacher could obtain an interview with him. This week the teacher (R. Breckenridge, teacher of the English school) returned to Batticotta, having been absent at his own home for a week, during a part of the vacation in his school. He endeavored for one or two days to see Russell

alone, but without success. Yesterday morning he came to me and said he had had a long interview with him, and that he wished to join the church without further delay, and appeared to be prepared to meet any opposition or violence even, to which he might be exposed. Feeling satisfied with what Mr. Breckenridge stated concerning his feelings on the subject, we made arrangements to receive him at our usual church meeting in the afternoon. Nothing was said about his purpose, as it was feared that there might be an attempt to make disturbance, if it was known abroad before the meeting. Still, we were careful to avoid giving any opportunity to have it said that we received him secretly. The usual exercises of the meeting were suspended, and he came forward and entered into covenant with God, and received baptism. The Lord's supper was then administered, and it was indeed a pleasant season to all present who were the people of God, and an impressive one to those not connected with the church, of whom there were a number. We have not yet heard of any trouble on the part of his relatives.

Recent Intelligence.

ZULUS.—Letters from South Africa are in reference mainly to a fearful civil war which was raging among the Zulus, north of the Natal colony. The chief, Umpande, having become aged and infirm, there has been contention for some time among his sons in regard to the succession. On the 2d of December, a battle took place near the Tukela river between the forces of two of these sons, Umbulazi, and Ucetylwayo. Umbulazi was entirely defeated, and a fearful slaughter of men, women and children followed. The defeated party plunged into the river, to escape into the colony. The stream was very high, and it is supposed that two thousand perished in the water. The whole number of the slain and drowned is variously estimated at from 3,000 to 5,000. Some fears have been entertained that the Natal colony would become seriously involved in the difficulties. Probably nothing but "the high walls of the

Tukela" saved Natal from instant invasion by the victorious army; but it may now be hoped that no such invasion will take place, and that the colonial government will be able to remain neutral.

ARMENIANS.—The missionary company which sailed from Boston in the Henry Hill, January 5, Messrs. Wheeler, White, Morse, Coffing, and Winchester, with their wives, arrived at Smyrna, March 2. They had, Mr. Morse writes, a very pleasant voyage, "the Captain doing every thing that they could desire," although from Malta to Smyrna it was much prolonged by head winds and calms. They were to proceed immediately to Constantinople.

NESTORIANS.—Again, in the wise and holy providence of God, not one mission only, but the missionary cause is stricken. An eminently faithful and much beloved member of the Nestorian mission has gone, it cannot be doubted, to "be forever with the Lord." Rev. David T. Stoddard died on the 22d of January, after an illness of thirty-two days. His disease was typhus fever, and during its progress, as would be expected, his peace was "like a river."

About the first of February, a new order was received by Asker Ali Khan, from the Kāim Makām, much more favorable to the missionaries than previous orders. It had been shown to the authorities at Oroomiah, and Mr. Breath writes, "They have offered us any number of soldiers we may require as guards at our gate, or to accompany us wherever we may desire to go about the country. Asker Khan also volunteers the offer to give an order for the establishment of schools wherever we may desire to have them."

MADURA.—The annual meeting of the Madura mission was held January 7 to 10. A communication was received from the Bangalore Missionary Conference, proposing a convention of all the different Protestant missionaries in Southern India, to meet in Bangalore in January, 1858. The mission passed resolutions approving of the proposition, and expressing a readiness to send delegates. Mr. Rendall says: "The calling of this convention shows that very great interest is taken in those subjects which have been discussed so much by our own Board during the past two or three years. The evangelization of this country is exciting deep interest, and systems of labor will be examined and compared. I cannot but think that good will result from the meeting, should it take place. Southern India, as a missionary field, has not been appreciated heretofore in

England or America; but may we not hope that new interest will be taken as information is increased."

Three persons were added to the church of the native pastor, Henry Zilva, in January. One of them was a man more than eighty-six years of age. One man also was added to the church at Tirumungalum, February 1.

CANTON.—A line from Mr. Macy, dated at Macao, January 10, gives the following account of a serious loss sustained by the mission, in connection with the burning of the foreign factories.

The mission has been brought into practical connection with the hostile movement, by the destruction, on the night of the 14th of December last, of the foreign factories. The whole printing establishment of the mission, and most of its stock of books, were entirely consumed. The newly completed Dictionary and the Commercial Guide, I had already packed and removed to Whampoa; but as the whole available material for packing was thus absorbed, and as the factories were supposed to be safe, the other books were left; and so rapid was the spread of the flames that nothing could be saved. The total loss amounts to \$14,000.

Mr. Williams, having accepted the post of Secretary in the legation of the United States, has resigned his connection with the mission. In his letter of resignation, addressed to the mission, he says: "I do not, however, regard this as a final separation from your body, far less as a dissolution of my connection with the work of Christian missions in China; and therefore desire you to look upon it as only a temporary interruption of a relation which has many probabilities of being resumed." "It seems scarcely necessary to add, that I hope you will still continue to regard me as your co-worker, and that I may have the privilege of assisting you in your labors among the Chinese, so far as time and opportunity may allow. May the Great Master of the vineyard bless and approve all our efforts to advance his glory and make known his truth."

DONATIONS,

RECEIVED IN MARCH.

MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	10 00
Durham, Mr. and Mrs. L.	
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Winter st. cong. ch. and so. 602,02;	
Central ch. m. e. 7;	609 02
Penobscot co. Aux. So. E. F. Duran, Tr.	
Bangor, 1st par. cong. ch. and so. 50 00	
Brewer Village, Cong. ch. and so. 61 73—111 73	
York Conf. of chs. Rev. G. W. Cressley, Tr.	
Kennebunkport, South cong. ch. 33 00	
York, 1st cong. ch. and so. 86 00—113 00	
	845 75

A friend, to cons. JOHN J. BULFINCH, of Perry, Me. an H. M. 100 00
Bethel, 2d cong. ch. m. c. 12 00
Bucksport, m. c. 25 00
Solon, M. B. 3 00
South Paris, cong. ch. m. c. 32 00
Washington, C. S. 5 00—177 00

1,020 75

NEW HAMPSHIRE.

Cheshire co. Aux. So. G. P. Brown, Tr.
Jaffrey, East ortho. cong. ch. and so. 21 00
Rindge, Cong. ch. and so. 79 42
Roxbury, do. 5; Rev. S. S. Arnold, 10; 15 00
South Westmoreland, Cong. so. 25 03—140 45
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Francetown, Cong. ch. and so. 67 39
Nashua, Pearl st. ch. 147,09; m. c. 25,22; 172 31
New Ipswich, gent. 44,55; la. 36,45; 81 00
Mont Vernon, Gent. 42; la. 48; 90 00
Temple, Gent. 23; la. 13,27; 36 27—446 97
Merrimack co. Aux. So. G. Hutchins, Tr.
Concord, Cong. ch. and so. 26,49; East do. 20,80; 47 20
Auburn, Cong. so. 101 98
Warner, H. O. H. 1 00—150 18
Rockingham co. Conf. of chs. F. Grant, Tr.
Atkinson, Trin. cong. ch. 43 00
Auburn, Cong. so. 7 00
Derry, 1st do. to cons. JOSEPH JENNESS an H. M. 100; Mrs. M. C. P. 3; 103 00
Greenland, Cong. so. 61; la. 17; 75 00
Plaistow and N. Haverhill, Cong. so. 75 00
Portsmouth, North ch. and so. to cons. Mrs. LUCINDA H. NICHOLS, NANCY J. KNOLTON, and Miss MARY C. ROGERS, H. M. 389 06
Rye, Cong. ch. and so. 13 00
West Northwood, Ch. 22 00
Windham, Pres. ch. and so. 12 00—742 06
Stratford Conf. of chs. E. J. Lane, Tr.
Centre Harbor, Cong. ch. 12 60
Gilmanton Centre, m. c. 20 00
Rochester, Cong. ch. and so. 42 72—75 32

1,554 98

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Bridport, Cong. ch. 23 00
Orange co. Aux. So. L. Bacon, Tr.
Newbury, 1st cong. ch. 40 00
Butland co. Aux. So. J. Barrett, Tr.
Barnet, Cong. ch. and so. 35 00
Orwell, J. Hall, 29 00—55 00
Washington co. Aux. So. G. W. Scott, Tr.
Barre, Cong. so. 65,65; m. c. 10,65; 76 30
Waterbury, m. c. 10 00—86 30
Windsor co. Aux. So. J. Steele, Tr.
Hartford, Mrs. C. T. G. 2 00

206 30

2 25—12 25

218 55

—30 00

248 55

MASSACHUSETTS.

Bernstable co. Aux. So. W. Crocker, Tr.
Provincetown, Cong. so. 22 47
Chatham, do. 43 00—65 47
Berkshire co. Aux. So. J. Sedgwick, Tr.
Monterey, La. miss. so. 17 06
Sheffield, Syrian miss. cir. for ed. in Syria, 50 00—67 06
Boston, S. A. Danforth, Agent, (Of wh. fr. Rev. J. I. T. Coolidge, 10; Mrs. Morland, 10; Old South s. s. for sup. of Dea. Isaac Boottan, Nestorian m. 36; "Incognita," a gold chain;) 3,297 73

Brookfield Asso. W. Hyde, Tr. 115; la. 73; m. c. 38; 226 00
Essex co.
Beverly, Dane st. ch. and so. gent. 177,50; la. 33,50; m. c. 64,69; vs. come CALB WALLIS and JOHN LOVETT H. M. 225 69
Marblehead, 1st cong. ch. and so. 40,44; prev. act. 309,44; 100 00—325 69
Essex co. North, J. Caldwell, Tr.
Newburyport, Nathaniel Smith, 300 00
Essex co. South, C. M. Richardson, Tr.
Gloucester, J. P. Tracy, 30 00
Rockport, 1st cong. ch. (of wh. to cons. JAMES HASKELL an H. M. 100;) 155 00—175 00
Franklin co. Aux. So. L. Merriam, Tr.
Aftield, 2d cong. ch. and so. 5,61; m. c. 4,29; 9 20
Buckland, Cong. ch. 38 25
Charlemont, 1st do. 22 00
Erving, Cong. ch. 20 00
Gill, do. 12 60
Greenfield, 1st do. 34 16
Montague, Cong. ch. and so. 26,38; m. c. 7,39; 33 77
Shelburne, Gent. 26,72; la. 31,86; 60 58
So. Deerfield, 1st ch. and so. 56,28; Monument ch. 15; 73 28
Warwick, Trin. so. 34 80
West Hawley, Cong. so. 2 00

335 34
25 00—310 34

Ded. for printing,
Hampshire co. Aux. So. S. W. Hopkins, Tr.
Easthampton, Williston semi. miss. so. 40 00
Hadley, 3d cong. ch. m. c. 40 00
Middlefield, Cong. ch. and so. 7; A. I. 10; 17 00
Northampton, E. Pomeroy, 5 00
South Hadley, 1st cong. ch. 137 30—239 30
Harmony conf. of chs. W. C. Capron, Tr.
Sutton, 1st cong. ch. and so. 75; m. c. 24; 99 00
Westboro', Evan. ch. and so. 90,81; m. c. 21,60; 112 41—211 41
Middlesex North and vic. C. Lawrence, Tr.
Fitchburg, Calv. cong. ch. m. c. 22 00
Sterling, M. B. 2 00—24 00
Middlesex South.
Southboro', Cong. so. m. c. 4 00
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.
Brookline, Harvard ch. and so. wh. cons. LEWIS T. STODDARD, OTIS WITTINGTON & JOHN H. DANE, H. M. 391,69; unknown, 10; 401 69
Canton, Evan. ch. and so. 51 16
Roxbury, Eliot ch. and so. gent. 266,60; la. 173,60; m. c. 24,37; 464 57
W. Roxbury, South evan. ch. m. c. 12 99—933 41
Old Colony Aux. So. H. Coggeshall, Tr.
New Bedford, Trin. ch. to cons. JOSEPH GOODSPRED an H. M. 124; Pacific cong. ch. to cons. GEORGE F. BARTLETT an H. M. 115, 239 00
Wareham, A friend, 4 00—243 00
Palestine Miss. So. E. Alden, Tr.
Braintree, 1st par. 10 00
Pilgrim Aux. So. J. Robbins, Tr.
Marshfield, 1st cong. ch. and so. 34 84
Taunton and vic.
Fall River, 1st cong. ch. 105,63; E. S. C. 4; 109 63
Raynham, Cong. ch. and so. 72 25—181 88
Worcester co. Central Asso. W. E. Hooper, Tr.
Northboro', Cong. ch. 10 00

6,749 12

Andover, Prof. E. P. Barrows, 10 00
Ballardvale, Union ch. and so. 10 00
Cambridgeport, 1st evan. cong. ch. and so. (wh. fr. Calvin Dimick to cons. Mrs. EMELINE DIMICK an H. M. 100;) 300 00
Carlisle, m. c. 15 00
Chelsea, Winnisimmet ch. 41,40; Broadway ch. and so. m. c. 46,93; 87 43

E. Cambridge, Evan. cong. ch. m. c. 28 76			
Lawrence, Miss SYLVIA HOWE, wh. cons. her an H. M. 100 00			
Waltham, Miss J. Bond, 10 00—561 19			
	7,310 31		
CONNECTICUT.			
Fairfield co. West, C. Marvin, Tr.			
Greenwich, 2d cong. ch. indiv. 25 00			
Hartford co. Aux. So. A. W. Butler, Tr. Bristol, Genl. 21 00			
Hartford, Centre ch. a lady, 50 ; m. c. 9.95 ; special coll. 380 ; South ch. do. 100 ; Pearl st. ch. do. 260 ; North ch. a friend do. 15 ; 814 95			
Poquonock, 14 00			
West Hartland, 5 28—855 23			
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Worthington, Gent. and la. 122 52			
Litchfield co. Aux. So. G. C. Woodruff, Tr.			
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Norfolk, A few friends, 50 00			
North Cornwall, 2d cong. ch. benev. assoc. 42 00			
Sharon, 74 00			
Washington, 15 00—198 50			
Middlesex Assn. E. Southworth, Tr.			
Essex, B. C. 5 00			
Hadlyme, Gent. and la. 48.27 ; m. c. c. 26.40 ; 74 67—79 67			
New Haven City Aux. So. F. T. Jarman, Tr.			
New Haven, 3d cong. ch. m. c. 13.50 ; Yale coll. m. c. 21.68 ; South ch. m. c. 10 ; united m. c. 20.75 ; Rev. J. M. B. Dwight, 20 ; 85 93			
New Haven co. East, F. T. Jarman, Tr.			
Cheshire, Cong. ch. 89 15			
New Haven co. West, A. Townsend, Tr.			
Bethany, Ch. and so. 29 00			
Birmingham, Cong. ch. m. c. 33 90—62 90			
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Lebanon, 1st so. gent. 27.65 ; la. 33.73 ; South so. m. c. 27 ; 88 38			
New London, 2d cong. ch. 14 38			
N. Stonington, Cong. ch. wh. cons. Rev. STEPHEN HUBBELL and Rev. A. L. WHITMAN H. M. 100 00			
Norwich, 2d and Main st. m. c. 15 82—943 58			
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West Willington, do. 17 39—98 14			
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	2,263 35		
Legacies.—New Haven, John B. Barnard, by Nathaniel A. Bacon, Ex'r, 14,704 32			
	16,967 67		
RHODE ISLAND.			
Providence, Central cong. ch. 591.40 ; Rich- mond st. ch. (wh. to cons. THEOPHILUS SALSBURY an H. M. 100.) 307.51 ; Benef. cong. ch. and so. gent. 158 ; la. 64.88 ; a lady, 1 ; 1,052 73			
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Northville, Cong. ch. 18 00			
The Square, T. H. P. 10 00			
	270 66		
Ded. disc. 66—270 00			
	3,744 76		

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Albany, R. D. ch. 91 00			
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Blenheim, North, do. 9 00			
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	521 98		
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New Road, Mrs. S. A. B. 3 00			
Walton, Cong. ch. 50 00—68 07			
Geneva and vic. G. P. Mowry, Agent.			
Bath, N. S. pres. ch. 11 00			
Trumansburg, Pres. ch. 26 00			
Weston, do. 10 69—47 69			
Greene co. Aux. So. J. Doane, Tr.			
Catskill, Pres. ch. 126 30			
Durham, 1st do. 25 00—151 30			
Monroe co. and vic. E. Ely, Agent.			
Perry, 1st cong. ch. 45 08			
New York and Brooklyn Aux. So. A. Mur- win, Tr.			
(Of wh. fr. C. Adams, wh. cons. Rev. A. A. Wood an H. M. 100 ; Brick pres. ch. 105 ; Central pres. ch. 188.35 ; Madison square pres. ch. for building a church at Marsh, 50 ; West pres. ch. 23d st. 136.75 ; Scudder miss. of West pres. ch. 50 ; 1st pres. ch. Brooklyn, 224.60 ; 3d pres. ch. 100 ; Williams- burg, pres. ch. 56.65 ; E. Crary, 50.) 1,296 27			
Otsego co. Aux. So. D. H. Little, Tr.			
Cooperstown and vic. Fem. miss. so. 43 45			
St. Lawrence co. Aux. So. H. D. Smith, Tr.			
Parishville, Cong. ch. 5 00			
Watertown and vic. A. Ely, Agent.			
Watertown, 2d ch. to cons. Rev. SAMUEL L. MERRILL of Martinsburgh an H. M. 51 00			
	2,513 21		
Ashland, Pres. ch. 4 00			
Babylon, M. A. C. 5 00			
Chestertown, Rev. R. C. Clapp, 4 00			
Danville, M. Crane, 10 00			
Fredonia, Ch. and cong. wh. cons. JOHN SEYMOUR an H. M. 100 00			
Gilbertsville, Pres. ch. 55.04 ; la. miss. so. 10 ; 65 04			
Housick Falls, Pres. ch. 73 28			
Kingsboro', Pres. ch. D. B. Judson, 15 ; L. F. P. 10 ; H. H. 5 ; 30 00			
Kortright, Benev. so. 5 00			
Maiden, G. Isham, 50 00			
New Haven, Cong. so. 22 00			
Owego, 1st pres. ch. 105 00			
Peekskill, 2d do. 11 50			
Poughkeepsie, Pres. ch. m. c. 23 08			
Strykersville, C. A. H. 1 ; P. H. 1 ; Troy, Mrs. Ruth K. Champion, wh. and prov. dona. cons. JONATHAN EDWARDS, Jr. an H. M. 50 ; 2d pres. ch. 406.99 ; 450 99			
Valatie, Pres. ch. miss. so. m. c. 44 18			
Yonkers, 1st pres. ch. 166.50 ; m. c. 60 ; 226 50-1,231 37			

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8. Little, Tr.	
Blaweborough, R. D. ch.	62 06
Bowd Brook, do.	50 23
East Millstone, do.	25 00
Middlebush, do.	25 00—162 43
Madison, Pres. ch. 52,06; m. c. 46,48;	98 54
Newark, CHARLES S. HINES, wh. and prev. dona. cons. him an H. M. 30; 1st pres. ch. la. miss. so. 220,75;	250 75—349 29

Legacies.—John Taylor, by Joseph N. Tut-
tle, Esq.

511 72

500 00

1,011 72

PENNSYLVANIA.

Judge Helfenstein,	10 00
Athens, Pres. ch. m. c.	15 18
Cherry Ridge, Miss M. D.	2 00
Franklin, Pres. ch.	25 00
Philadelphia, Clinton st. ch. 303,66; m. c. 56,34; Olive st. pres. ch. 12; D. W. Prescott, 20; 3d pres. ch. miss. so. 10; 1st pres. ch. John Sparhawk to cons. THOMAS T. SPARHAWK an H. M. 100; W. Purves, 25; S. C. P. 10; J. W. D. 10; M. Mackey, 20;	567 00
Pittston, S. E. C.	1 75
Springville, m. c.	4 23
Venango co. Pres. ch.	3 00
West Chester, 1st do. 133; J. Atwood, 25;	156 00—786 16

DELAWARE.

Wilmington, Miss H. A. Cleland, for Micro-
nesian m.

12 00

MARYLAND.

Charles co. Miss M. D. Ballie,

20 00

VIRGINIA.

Richmond and vic. S. M. Price, Tr.	
Richmond, DAVID TURNER, Jr. wh. cons. him an H. M. 100; ded. disc. 50; Prince Edward co. Mrs. E. H. Dupay and Misses M. P. and M. L.	99 50
Dupay,	15 00
Rockbridge co. Miss E. A. C.	2 50—17 50

117 00

OHIO.

By G. L. Weed, Tr.	
Cincinnati, 2d pres. ch. 344,61; m. c. 52,39; 1st ortho. cong. ch. wh. cons. JAMES CALHOUN an H. M. 100;	497 50
College Hill, Pres. ch. m. c. 6,93; Ohio fem. coll. m. c. 8; Columbus, 2d pres. ch. 14,50; m. c. 6,50;	14 93
Granville, Bal. of coll.	2 00
Hanging Rock, Pres. ch.	13 30
Marietta, Oak Hill sch. m. c.	6 00
Pataksula, Pres. ch.	18 00
Walnut Hills, Lane sem. ch. m. c.	13 75
Williamsburgh, O. Dudley,	10 00

596 48

2 39—594 09

Ded. disc.

Ashtabula, Mrs. G. C. H.	4 00
Belpre, Cong. ch. m. c.	3 25
Cleveland, Miss E. H. L.	6 00
Defiance, 1st pres. ch.	10 75
Fitchville, Rev. M. P.	50
Hudson, Wes. Res. college, 16; Rev. H. Coe, 5; Dr. H. 3;	24 00
New Plymouth, Pres. ch.	5 00
Warren, 1st do.	83 14—136 64

730 73

DONATIONS.

167

INDIANA.

By G. L. Weed, Tr.	
Aurora, Pres. ch.	35 30
Crawfordsville, Centre ch. 50,90; m. c. 11; Wabash college, 18;	74 20
Danville, Pres. ch. 30,48; m. c. 17,60;	38 08
Evanston, Pres. ch.	50 00
Greenwood, do.	28 00
Madison, 2d do.	114 00
North Madison, Pres. ch. 11,52; m. c. 4,68;	16 20

357 58

2 11—355 47

ILLINOIS.

By G. L. Weed, Tr.	
Springfield, 2d pres. ch. 50; J. Thayer, 50; disc. 50c;	99 50
Bellville, Ger. evan. ch.	10 00
Collinsville, Pres. so.	24 00
Grand Detour, First m. c.	2 00
Jerseyville, F. Hobbs,	15 00
Lamoni, Cong. ch.	8 00
Mendon, A. B.	10 00
Pinckneyville, m. c.	1 20
Quincy, 1st pres. ch. m. c.	46 31
Rockford, 1st cong. ch.	41 32—158 03

257 53

<i>Legacies.</i> —Genesee, A. J. Copeland, by Mrs. Priscilla S. Copeland, Ex'x, 250; ded. disc. 3,80;	246 20
	563 73

MICHIGAN.

Detroit, 1st cong. ch.	133 04
Dover, 1st pres. ch. m. c.	5 80
Goodrich, Cong. ch.	3 00
Hildale, Pres. ch. m. c.	15 00
Holland, R. D. ch. (of wh. for Amoy m. 5:)	20 00
Jonesville, Unknown,	2 00
Lansing, 1st pres. ch. m. c.	10 00
La Peer, Mrs. W.	2 50
New Baltimore, Rev. E. W.	5 00
Oversyl, A singing class,	31 00
South Haven, m. c.	2 00
Windsor, I. M. Dimond,	10 00—239 34

WISCONSIN.

Appleton, 1st cong. ch.	14 00
Columbus, 1st pres. ch. m. c.	15 00
Cottage Grove, Pres. ch.	7 00
Delavan, J. S. Officer to cons. Rev. J. Collins an H. M.	50 00
Fon du Lac, Union meeting coll. for Micronesians m.	9 00
Fox Lake, 1st cong. ch. 12,18; ded. disc. 18c;	12 00—107 00
<i>Legacies.</i> —Beloit, Mrs. Love Colton, by A. L. Chapin, (prev. rec'd, 1,000)	500 00

607 00

IOWA.

Bradford, (of wh. fr. m. c. 2,65;)	10 00
Council Bluffs, m. c.	3 00
Freeport, W. A. K.	3 00
Garnaville, Rev. L. P. M.	5 00
Grinnell, Cong. ch. 26; disc. 42c.;	27 58
Muscatine, do. Town, 129,54; Lucas, 11,35; wh. cons. PLINY FAY an H. M.	140 89—188 47

MISSOURI.

Bowdack, J. A. E.	10 00
St. Louis, 1st Trin. ch. 153,85; 1st pres. ch. m. c. 14,25; disc. 1;	167 20—177 30

GEORGIA.

Roswell, Mrs. F. P. King, for Mrs. Bridgman's sch. Shanghai,	5 00
Savannah, R. Hutchinson,	100 00—105 00

